

The National Spiritualist

Published Monthly by the National Spiritualist Association of the United States of America

765 OAKWOOD BOULEVARD, CHICAGO, ILLINOIS

Entered as Second-Class Matter, March 23, 1920, at the Postoffice at Chicago, Ill., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 12, 1920.

Single Copies, 10 Cents
Vol. 17, No. 197

Chicago, May 1, 1935

One Year \$1.00
Foreign 1.50

To Be a Spiritualist Is to Know Spiritualism as a Science, to Accept It as a Philosophy, to Practice It as a Religion.

SCIENCE'S NEED OF SPIRITUALISM

By Mark A. Barwise, LL.M.

Part I.

The intellectual world needs a new idea. Now at the end of the first third of the Twentieth Century we need the general realization of an idea that will generate the same driving force, and engender the same intellectual enthusiasm, as did each of the dominant ideas that stand out as great landmarks in the growth of knowledge in the last five centuries. We are now idly floating in a stagnant calm. The scientific world needs such an idea, the cultural world needs it, the religious world needs it.

What we need now is an idea which will give new motive power to thought, an idea which will cast a golden glow over all our past knowledge, something which will widen our outlook, something which will give a new meaning to all the little obscure facts which have hitherto seemed meaningless and unrelated.

Men had wandered over the face of the earth and watched the stars nightly circle overhead for a couple of hundred thousand years, but when Columbus was born not one in a thousand in Europe had the slightest doubt that the earth was flat. The little progress made by the Greeks, which culminated in the Ptolemaic astronomy, had all been swept away during the Dark Ages. Columbus' discovery, and the feats of the navigators immediately following it, gave the mind of man the greatest jolt that it ever had—and gave it in such a way that it could not be softened or glossed over. The very earth that men stood on was entirely different from what their Church had taught them it was. It was not solidly planted on anything underneath, but was floating in space! And everyone knew some one, who knew some one else, who knew one of the sailors who had sailed around the earth. No wonder the pulpits resounded with anathemas. No wonder the air was charged with excitement. No wonder men talked on the street corners, and over their mugs of beer, with bated breath, that the very foundations of their world were being taken away from them.

But what a power this new truth was in the world, what a stimulus to travel and new discovery, what new regions were opened up, what an opportunity for world plunder! Every one's ambition was given new life, every one's secret hopes were set on fire. Every kind of disposition and nature had all at once been given a new motive power. There were new souls to be saved, new knowledge to be learned, new powers to be gained, and new wealth to be gathered in a new world. A new horizon opened up to the priest, the scholar,

the court politician, and the merchant. All classes were filled with a new and glowing enthusiasm, and were riding on the crest of a new wave of interest. All were keyed to a higher pitch of living. When we enlarge men's horizons we enlarge their lives.

Copernicus was nineteen when Columbus discovered America. He was one of the young men whose souls were set on fire by the great new truth that the earth was round. This great fact turned the mind of Europe from the study

QUO VADIS?

By Iva Gilbert Westmeyer

One eve, while gazing at the sunset's splendor,
And pondering what lay beyond those gates.
I asked my soul, "What lies for thee, out
yonder,
Or life, or death, or nothingness awaits?
What art thou, my soul, and whither going?
Wilt wander forth into the night alone?
And stumble on for ages, all unguided?
Thy voice, for all eternity, a moan?

"Or, wilt thou, when thou quittest this earthly
prison,
Up, ever upward, take thy joyous flight,
Away from sorrow and away from turmoil
Into the day of God's Eternal Light?
Or, art thou that which diest, with my dying?
And livest only with this mortal breath?
And wilt thou then find nothing but oblivion
When I go to that sleep that men call Death?"

Then came a voice soft wafted through the
silence—
"Away with doubt and fear, Oh Child of God,
For I, thy soul, go onward, ever upward,
'Tis but that body lies beneath the sod.
And I'll return and speak to those who love
thee,
When I have gone beyond the sunset gleam,
And prove to them that we live on forever,
There is no death! What seems so is a dream."

of words to the study of things. He became a lecturer at the University of Pisa, and began to cast doubts on the revived Ptolemaic astronomy. He became suspected of a dangerous liberalism, and to get rid of him he was made pastor of a little village church up in Poland, safely removed from the thought currents of the scholarly world. Every night for forty years he studied the movements of the planets, by home-made trellises in the back yard, through holes cut in the roof of his barn, without any instruments except home-made ones. As he became an old man he reduced all the scattered notes on his observations and calculations to a carefully prepared manuscript, three thousand pages bristling with algebraic

(Continued on Page 3, Col. 1)

DUTIES OF MEDIUMS

By Rev. Hugh Gordon Burroughs

Delivered at the Universal Brotherhood Spiritualist Church, Chicago, Sunday, February 24, 1935

This morning I am going to talk to you about the duties of mediums and what I consider a medium to be. I quite agree with what Rev. Preston Bradley said in a recent broadcast about pseudo mediumship which is dependent upon the credulity of the people for its existence, and which makes the sorrows of the human family its hearthstone. Real mediumship has nothing to do with that.

There is no way in which God can speak to the world except through His children. We are all His children, but some of us have an undefinable something more fully developed than others, and these people become mediums, prophets, and Messiahs. This is not unusual. The artist is able to see the finer blending of colors, the musician catches tones which the untrained ear does not hear. In ratio to their ability to paint the picture or blend the notes do we rate them as artists or musicians. In the same way do we judge those who are called mediums because they are able to recognize the message coming to us from the Spirit World. The message may seem cruel, crude, or beautiful, depending upon man's ability to correctly interpret it.

In the past mediums were known as prophets. They foretold events. Inspired by the teachings they received from the unseen, they taught religious philosophy and thus religious institutions were formed. Each prophet received a different message, yet each message contained the same fundamental truths.

They were expressed differently because none of us can vibrate upon the same plane of consciousness at one and the same time. Thus we have many varied expressions of life, both of the spiritual as well as on the material plane of life, such as an appreciation of the arts, music, oratory, and other truly wonderful manifestations of nature. God speaks, now as always, to His children, through all the phenomena of nature, but most clearly, through His children.

I realize that there are many who call themselves mediums who do nothing more nor less than to play with the objective things of life and who pretend to do vastly more things than any human being can possibly do.

We must, however, note the distinction between mediumship which is of a spiritual character and that pertaining only to material things. There is a vast difference. We are interested only in those who, through psychic unfoldment, strive and hope to contact minds greater than their own that they as individuals, may become truly of value to the children of earth. Perhaps we have been a bit careless as

a movement in not being able to distinguish between the truly spiritual psychically developed person and the mere psychic. I am thinking also of some of the old characters who have been responsible for messages that have come through in the past. They had moments of esthetic vibration in which all of the objectiveness of earth was seemingly discarded and they were above the material things of life, and while in this condition they received wonderful messages and inspiration from the Spirit World. We have in the Spiritualist movement men and women psychically developed, who aspire to the higher things to whom when they are truly in that mental state of spiritual hope the door is opened and through whom come messages to the world that are of vital importance. However, this again has nothing to do with the purely fortune telling aspect of mediumship. Mediumship is for the purpose of opening the door to the Spirit World and through that doorway to receive and give to the world a message of helpfulness. That is the mission.

Many have asked what good a medium does. I can not take the time to enumerate all the good which the true medium and message bearer may do, but I do want to impress upon you the fact that the mission of a medium is, first, to give proof of the continuity of life, second, to mold his character in accordance with the highest teachings received from the Spirit World. It is never to give advice regarding every act of one's life while on this plane. Never has the opportunity for mediums to help the human family been greater than it is now, and it becomes the medium's duty to rise above the trivial emotions of the human family and seek deeper that he may guide and direct his fellow-men along the path of understanding.

Despite the assertions so often made that mediums are responsible for much suffering, I wonder how many ministers do as much to help the human family as does the sincere, true medium. Not long ago a lady came to the office of a medium for assistance. Noting her nervous, hysterical condition the medium made no attempt to talk to her, but listened to her story. During the course of the conversation he discovered that she had with her a box of bichloride of mercury tablets, which she said she intended to take. Did this medium try to give her a message from the other side or to convince her that there was a spirit world? No, because at that moment she would not have listened. Instead he discussed the situation with her, attempting to convince her that the incident which was troubling her was, after all, a very small incident in life. After an hour and a half she had calmed sufficiently so that he was able to tell her about her spirit mother who stood beside her and who was assisting her in every way that she could. Today that woman is holding a good position. Her mind is clear, and the worry that was driving her to suicide has disappeared. Such work is the prime factor in the philosophy and religion of Modern Spiritualism, and not, as commonly understood, to direct you when to sell your house or buy stock in a mine. Nor is it our mission to stand before you and tell you that you are going to heaven or hell because that comes under fortune telling. No one knows whether you are or not, and unless we know what we are talking

about we have no right to tell you where you are going or what you are going to do.

Some have said that the future cannot be predicted because God's law is immutable. We agree with that. God's law is immutable and because of this immutability of law, it is possible for the wiser spirit friends to forecast, by observation, physical, mental and spiritual unfoldment and development, even as the doctor, by observation, forecasts the progress of the condition of his patient, or the weather-wise, by observation, forecasts the coming day or month.

As the great Teacher said, "Seek and ye shall find, knock and the door shall be opened to you. The reason that man cannot see his own way more clearly is because he is so wrapped up in the objective side of life that only the objective side is manifest to him. The Spiritual Side cannot lead or direct because the door has been allowed to remain closed.

It is not necessary that man should be dependent, always, upon disembodied entities to foretell of things yet to come, for he can develop that faculty within himself by becoming acquainted with the immutable laws of nature, which indeed are the immutable laws of God.

What, then, is the purpose of the angels in coming back to us? Their only purpose is to prove to us the continuity of life—the real life that we live upon the other side. Their purpose also is to teach us along the way, but the law is also manifesting which is that like attracts like under all conditions and upon both sides of life. Such as you are you will receive, and whatever you want, you may have. "Birds of a feather flock together" under all conditions. If you are willing to abide by the mediocre which may come from the other side, that is your choice, but if you want the higher, the true message of inspiration which lifts you out of yourself, then enter into the recesses of your own chamber and pray there in secret that the Father who heareth in secret may make it known to you, and you will know you are walking hand in hand with angels. You will then cease to wonder if there is another life, you will know. Then your prayer will be, "Give me wisdom to interpret. Give me the wisdom to know and follow the old Master," and the Master shall be truth. Then the truth shall make us free and we shall all become true mediums, true prophets for the glory of mankind, and, as Paul said, we shall "Do all things decently . . ."

ORGANIZATION

By Emil Reichel

Before we can speak on organization constructively we must have a real understanding of what an organization should be and the purposes of it. The purpose of our organization is apparently misunderstood; if not, it is disregarded by many.

Personally I am convinced that the misunderstanding of the purpose of our organization is not due so much to lack of knowledge concerning organization, as it is due to allowing personal desire to supersede knowledge in the government of our actions.

It seems to be a characteristic of human nature to want to be what the other fellow is, not stopping to realize we have a proper place in the plan of life that we alone can fill.

"Know thyself." Know what your poten-

tialities are and develop them to the best of your ability and you will not have to seek any higher position. You will automatically gravitate to it.

This brings up the question of equality of individuals. Equality does not mean to be alike. In your proper field of activity you have a right to feel equal to the other individual in his field of activity, when such activities are contributions to the welfare of society. When we understand the truthfulness of this thought and find our proper place in organization with a determination on our part to fill the part required of us, we have then found the first step in harmony of organization.

An organization is a group of individuals systematically united to bring a purpose in mind, to an actual realization.

Our purpose is the advancement of educational and scientific demonstrations of the science and philosophy of spiritualism in a religious way, for the benefit of as great a number of people as it is humanly possible, that they may enjoy these blessings even as we have the privilege to enjoy them.

It must be understood that in organization there are many minds, all with a different degree of development and point of view. These must be made to harmonize and work together toward the same purpose to be attained.

To harmonize these minds there must be some government of action agreed upon in the various activities. Such is the principle and purpose of a constitution and by-laws, making for a precedent of action.

The individual's value to the accomplishments of an organization is not so much the position he holds, as it is his ability to abide by rules of actions in a harmonious relationship to them, and the qualifications to fill the position necessary to be filled.

The accomplishments of a religious organization are dependent on many things, the most important of which are the ideals for which it stands; and its leadership.

Regardless what the ideals are, if leadership cannot keep alive the spirit out of which the ideals were created, it is falling short of its responsibility. No organization can rise above its leadership.

When we speak of leadership, we do not mean one individual, but a group of individuals. Leadership of an organization is not invested in one individual but is divided between groups of people, one just as important as the other. The only difference between them is the delegating of duties in certain fields of activities, one would be useless without the other. It is this leadership which becomes the spoke of the wheel around which its membership evolves.

The membership supplies the living force and has as much of a responsibility as the leadership.

This membership must recognize it is impossible for each to have his own way about the conduct and procedure of an organization. Acceptance as a member obligates one to submit to the majority rule in order to harmonize as one united in a course of action to be taken. The value of individuals to an organization is increased greatly if they can harmonize with the majority rule.

Harmonizing with the majority rule does not mean to surrender individual opinion, but to

(Continued to Page 10, Col. 2)

SCIENCE'S NEED OF SPIRITUALISM

(Continued from Page 1, Col. 2)

formulas. He was one of the greatest mathematicians that ever lived. He established the epoch-making truth that the sun was the center of our planetary system, that the earth and all the other five planets then visible revolved about it. He calculated their distances and sizes and the length of their orbits with an accuracy that all the later instruments have only varied comparatively little. The first printed copy of this manuscript, in the form of his great book, the *Revolutions of the Heavenly Bodies*, was delivered to him by courier from the printer over in the free city of Nuremberg during the day and that night he passed on. This was in 1543.

The book was condemned and all copies ordered burned. Men were ordered tortured who taught its truths. Bruno was burned at the stake in the public square in Rome in the year 1600. It was one of the tragedies of history that he did not stay over at Oxford where he was on a visit, as Elizabeth urged him to do, and become permanent lecturer there. In 1609 Galileo, a friend of Bruno, discovered the telescope, and confirmed all of Copernicus' propositions—that is, confirmed them to all who dared to look through this "instrument of the Devil," who were few as the telescope was condemned, and the great mass of scholars feared the fate of Bruno. At last Galileo was forced to recant and to sign, under threat of torture, a repudiation of his teachings that the earth turned on its axis and revolved about the sun. But fire, thumb-screw, and rack could not stop the spread of the new truth, and the Inquisition did not reach to Protestant countries. Galileo died in 1642.

In the same year Sir Isaac Newton was born. In 1687 he published his immortal *Principia*, containing his formulas for the Law of Gravitation. Newton did the same sort of service to the thought of the world as did Copernicus. Before the *Principia* appeared the world was filled with gnomes and fairies and elves and goblins and imps and witches. No one had any idea of a *natural law*, of a law of nature, in anything. Everything that happened happened as the result of the acts of these supernatural beings. If the calves were sick, the children ailing, the butter would not come, the crops were poor, all was due to imps and witches. All the learned judges of Europe were solemnly condemning poor old women to be burned as witches. Even each planet had its planetary angel that pushed it about the sun. But when the law of gravitation was grasped as a law of nature, every one talked *natural law*, *natural law*, *natural law*, about every dinner table and on the street corners. Within two generations all the gnomes and fairies and elves and goblins and imps and witches faded out of the mind of Europe. The courts ceased to try witches all at once, when before that witch cases crowded the dockets. The thought of Europe became saturated with the new and emancipating idea of natural law, and got rid of three-quarters of the blighting weight of superstition. Men walked erect with a new stride in a freer atmosphere. A new freedom permeated the world. We in this age can not imagine what it means to be weighted down by

fixed ideas of imps and devils, until we stop to think that when such a scholar as Martin Luther heard a commotion down in the kitchen one night, of pots and pans falling from the shelves, he said to himself, "It's only the Devil," and turned over and went to sleep. Ordinary people were in a nightmare of cold sweat over imps and witches for a thousand years during the Dark Ages.

Passing over Sir Charles Lyell's *Principles of Geology*, in which were set forth for the first time the laws of nature underlying the finishing off the surface of the earth, and which stretched men's idea of time from a few thousands of years to many, many millions of years, just as Copernicus and Galileo and Newton had stretched men's idea of space from a few thousands of miles to many, many millions of miles, all of which struck the theological shackles from the minds of men in every direction, and tremendously liberated the thought of the world, we come down to an idea that for inspiration and stimulus and sheer driving force on the thought of the world has never been equalled. Evolution has been the motive power in all fields of material thought since 1860. Darwin's *Origin of Species* broke all the remaining fetters which still bound adolescent science. It not only loosed thought in the biological field, but in the whole field of human thinking. When once the idea of *evolution* took hold of biology it overflowed into every department of thought. When men grasped the idea of gradual growth then things were studied as wholes, and we straightway had comparative language, comparative mythology, comparative religion, and comparative everything else. History had to be re-written. History ceased to be the chronicling of isolated events and became the tracing of related tendencies. Everything was seen in a larger way.

Now the kind of an idea that the scientific world needs is at hand. This great truth is the reality, the tangibility and close relationship of the Spirit World. Many thousands of people realize this great truth. What is needed is that the majority of the men of science fully grasp it, and its implications. If scientists as a whole could know the things that we Spiritualists know, could bear these things in mind as they press forward in their multifarious endeavors, a new light would be shed into countless dark corners and on countless obscure problems. A new engine of discovery would be placed in their hands, and a new world of results would blossom forth under the stimulus and enthusiasm of this great truth.

(Continued in next month's issue)

SPIRITUALISTS NATIONAL UNION
OF CANADA

212 Sherbourne Street, Toronto 2, Ont., Canada

I take the opportunity this month of thanking the many who wrote me in appreciation of my efforts towards the Canadian Column in this journal. To realize that one is touching chords that are responsive, is very encouraging, but what concerns me more particularly is that they all have come from the States, and none from Canada, for whom it was primarily intended. Is it not meeting with your views of what is required? If not then write

and tell me what you want. Criticism, when constructive, is valuable! Or it may be that this Journal does not receive the support it should in Canada. Perhaps the fertile brain of our Editor will make some suggestion to bring more subscribers to it from this Dominion.

Since I arrived in Toronto after about four months absence from the Headquarters, I am more than ever convinced that everything is not as it ought to be in our movement, the "craze" for message bearing is greater than ever, and the real significance and implications of the movement receiving little or no attention.

There are some churches I know in this country, who are dropping message bearing altogether from their Sunday services and relegating it to the seance chamber, others are having a complete Service of a religious nature and afterwards having a circle for message bearing only. While I am to a certain extent in agreement with both methods, I cannot forget that message bearing when received and transmitted from higher minds in the world of spirit, is a very sacred service to mankind, and my suggestion would be to all responsible church officials, not to allow any message bearing on Sunday but that which makes for the upliftment of the people Spiritually, and leave the more material thoughts for the week day or the seance chamber. While I say this, I am confronted with the question—when is a message Spiritual and when it is material? who can draw the line of demarcation? Sometimes a material message helps us spiritually and vice versa. I answer this query by suggesting that it is the motive behind the giving of the message that makes it take on either qualities. If we had more mediums of the order that makes for the BEST in ALL manifestations, this question would never arise, but when we have manifestations of a kind that only reveals a quick, agile and observant mind, rather than having its origin from higher intelligences in the unseen, it is time the farce was ended, and we make sure that only those who have a heart of sympathy for those in sorrow, doubts and difficulties, and receive their information from the source implied are allowed to demonstrate. Then and then only will we solve the question of the presentation of our phenomena in all of its phases. I would urge the investigating public to demand definite EVIDENCE from the medium that his inspiration has its origin from the world of spirit. Then doubtful message bearing would become a thing of the past, and our movement grow in power and influence for good.

I learned many things while on tour, which I hope I will be able to have embodied in our work in Canada, one particular thing was—the growing demand of the public for better evidence of the truth of Life after death, and that is why possibly, my lectures on Psychic Photography were so well appreciated and supported, many going away realizing that there MUST be something in our claims. This is much to the good, and I only wish I could have these lectures reach a larger public, as every slide shown and the history of it related, proved beyond doubt, that our loved ones still lived, continued to take an interest in our affairs, and desired to get nearer to those whom they have left behind in the body.

(Continued on Page 9, Col. 1)

CRITIQUE OF SPIRITUALISM

No. 5

By Numa Analyticus

We must ever bear in mind that we are spirits now. As we spirits arrive in the Spirit World we have all of our baggage with us, the ingrained effects of all of our evil deeds, our low desires, our selfish purposes, as well as all the finer attributes of mind and character which we have built up through the years. Slowly as the years go by, with the aid of our old friends and new teachers, we are able to eliminate all these undesirable traits, and to enhance all the lovable qualities. But the climb is by our own efforts. Just as here no one can learn anything for us, each must learn all that he knows through his own struggles, so Over There no one can be anything for us. Each must be what his own efforts attain. We may have teachers, we may have guides, but each of us must do our own work in building character. There is no vicarious atonement.

As we progress on the other side our spirit bodies become more refined, become more finely attuned and vibrate on a higher key. Our spirit brains catch pitches of vibration unknown to us before. A control of an old friend of mine said to me a few years ago, "You will never know color in all its beauty, or music in all its richness, until you come over to my world." All our sense impressions will be much more vivid. Our minds will be keener, our thoughts clearer, with no blind spots in our memories. Our feelings will be much more acute. We shall be keyed to a greater intensity. Life will be fuller and richer than we have ever imagined.

When we arrive in the Spirit World, as I have said above, we shall be welcomed by our nearest and dearest. Things will be prepared for us, just as they were prepared for our arrival here. We shall have clothes and homes and, so long as we think we need them, things to eat. We shall soon learn however that it is not necessary to eat, that we shall receive all the sustenance we need from the atmosphere we breath. We shall learn after a little that we can travel by the power of thought, and almost with the swiftness of thought. We shall learn too that the scope of our wanderings will be confined to that pitch of vibration to which our spirit bodies are keyed, and to lower pitches that we may lower the pitch of our vibration and visit earth scenes, but we can not raise the vibration and visit the Second Zone until we have grown up to that condition which harmonizes therewith.

One of the new and wonderful feelings which will dominate us for a time will be the feeling of an immense freedom. The realization of all these heightened powers, this ability to visit to the ends of the First Zone away around the earth at a moment's notice, this knowledge that the fetters of matter, the burden of growing old, the irrepressible anxiety of a physical death are gone for good, will make us feel like newly emancipated slaves. This knowledge also that all of our abilities may be tremendously increased—if we were a good musician, we can be a better one; if a good painter, a greater one; if a good mathematician, a profounder one—that whatever our am-

bition, if for the higher and finer, it may be attained—will open up a new world of vistas down which we shall gaze with ever increasing wonder and delight. No more anxiety about making a worth while living, but all our thought and effort will be toward making a worth while life. We shall learn also that just as a teacher learns by teaching, we shall grow by helping those a little below us. Part of our time will be devoted to self improvement, and part of it to assisting others less advanced than we. We shall all be students and we shall all be teachers in the great school of life in the Spirit World.

Children who pass to the Spirit World grow up in that world, and they grow up to have the same general features and family characteristics that they would have had had they matured here. Old people who are bent and decrepit gradually return to that condition of spirit body in which they attained their greatest development while here, to a hale and robust sixty, or so. There is no sickness or weakness or decrepitude in the Spirit World after we have been there some little time and become thoroughly acclimated. The Spirit World is a place of health, vigor and good cheer. About the only hindrance to the general happiness will be the unavoidable grieving that we shall do over the wicked and foolish things that our friends and relatives will be doing back in earth life.

Mediumship is not of the physical body, but of the spirit body. If one is medium here he takes with him all the mediumship that he has unfolded into the Spirit World, where it will unfold still more. Through that mediumship he will be able to get in touch with those in the Zones above him, and give messages to those about him, just as he used to get in touch with those in the first Zone and give messages to his earthly friends.

HOW I BECAME A SPIRITUALIST

By Bertha Hogan Stone
Chapter 3

And now we have an account of the famous medium, healer and author, telling in her own words how she became what she was: a spiritualistic healer. I quote from Emma Hardinge:

"My friend, Mr. Augustus Feno, so captivated me with the promise of revelations through 'raps,' and assurances that spirit-rappings were rarely of a theological character, that I consented to accompany him to visit the now-celebrated Miss Ada Hoyt.

"Dire were the misgivings with which I set out on this second investigation, and intense the disgust with which the cool indifference of Miss Hoyt's manner inspired me. A medium for the departed spirits, I thought, should be, if not saintly, witch-like in appearance; if not ecstatic in gesture and speech, weird-like and fantastic; and so the perfectly plain, matter-of-fact characteristics of this live medium throw me fairly *hors du combat*.

"Arrived there, however, I scorned to retreat; and yet if dislike and determined scepticism could have an invariably neutralizing effect on spiritual manifestations, I could not at this day be writing my spiritual experiences.

I rose after a two hours seance with Miss Hoyt, having received all the ordinary tests of name, age, death, etc., from almost every relative and friend I had in the spirit-world.

And those obstinate, clear raps came, not only on the table and under it, but on the walls, my chair, following my footsteps around the room, and in every conceivable way that could assure me they were not produced by machinery connected either with the table or the person of the medium. Thus far I was satisfied—that is to say, of the entire absence of any imposture or delusion. Miss Hoyt, to my inexpressible disgust, assured me that I was myself a 'great medium,' an expression reiterated through the raps by the invisibles; hence, she asserted, the manifestations were than usually clear and abundant; certain it is that the chief of my questions was unspoken, and therefore responded to by some intelligence capable of reading my mind.

"This, together with the number of names and trivial circumstances of identity that were volunteered by the rappers, deprived me of the remotest chance of attributing the communications to the minds of anyone present, including my own. This seance terminated with instructions for me to 'sit for communications' through myself, a proposition as startling to me as it was embarrassing, since the idea of my putting myself in an attitude of preparation for the performances of *ghosts* opened up to me a train of probabilities beginning with the Witch of Endor, and concluding with the devil and Dr. Faustus.

"Returned home, the confession of my second visit to a medium drew from my mother a mild but emphatic declaration that, although she had hitherto followed my erratic footsteps over the wide world, and was still ready to shelter me, even in disgrace, or accompany me, if needs were, to the grave, yet for this horrible and blasphemous subject she had no sympathy, and should I still persist in its investigation, I might prepare to see her depart for England by the next ship, for beneath the roof where such abominations were practiced she would not consent to stay.

"Finding that I was far more disposed to echo her sentiments than oppose them, my mother next inquired of me the result of the weird interview I had come from. In answer, I read her, without comment, the questions and answers that formed the seance, together with the notes, in full, of the whole scene, and then it was that plain common sense triumphed over bigotry and prejudice. The latter amiable qualities with which, I believe, I was liberally endowed, blinded my eyes to the reasonableness of attributing all the mass of intelligence my noted guide revealed, to its true source; but when my unprejudiced, common-sense mother heard precious little sentences read, and tests rehearsed, too clearly identical with her son, husband, father, and dearest relatives, to be by any possibility mistaken for other, and when by plain straight-forward questions she succeeded in eliciting from me a perfect detail of the whole scene, her reason recognized the spiritual truth as the only solution of the problem.

"Late in the evening, automatic writing through my own hand, purporting to come from my spirit father assured me that I was to become a fine medium; that I must use my gifts as such and only for the benefit of the world; that, far from making my fortune by means of my gift, I was never to take fee or reward for mediumship. Nor would the spirit

(Continued on Page 11, Col. 3)

LESSONS FROM THE SPIRIT WORLD

Given by Her Teacher
Through Eloise

Series 3.

Lesson 9.

As we visit with earth's children for a little while, we would like to bring to them a lesson that was given to us in our schoolroom; one that may be unusual and one that was at first hard for us to understand. I am sure that many of earth's children have varied ideas as to this question, just as we had, so let us discuss it together and see what earth's children think.

Our teacher asked us, Is it best for man to live in the world of physical expression and gain his experiences in that world, or is it just as beneficial for him to gain his experience in the worlds eternal without having lived any length of time in your world?

This may seem a perplexing question, but it is so large and so important that one scarcely knows where to begin. Let us begin with the children of earth.

It is all very well for them to say that life is very difficult and at times harder than they think they can stand, or to say that it might have been better to have passed away just after having lived for a short time in your world, and thus gain their experience in another world, but that does not answer the question.

Our teacher gave us an explanation by which the children of earth, after understanding it, may be better able to realize why it is best that man should live his years of life in the physical world.

Let us take an individual who comes into your world. As he goes along in years he enjoys life in a beautiful and happy childhood. His earliest stage of understanding is to realize the love and companionship of those to whom he has been given as a gift—his parents—who have tried to guide him wisely along the pathway until he reaches the point in life where he is able to travel the pathway of his world and seek for himself the avenues that have been opened to him through the knowledge and education he has received and to make himself valuable in the community.

Perhaps life for him has started well, then suddenly, through misfortune he drifts away from the path on which he started and begins to have many varied experiences. These seem to him very difficult and suddenly his world becomes dark and gloomy, life is full of questions that seem to be hard to answer and he begins to think that after all he has not had the right foundation in life. His dreams and ambitions are shattered, he loses his ambition and becomes indifferent to the better and loftier ideals that he once had. Life seems useless to him and he seems unable to contact the things that would help to make his life successful.

We wonder if, in the early stages of development of his life, he had received the proper understanding of the questions of life, these conditions could have been avoided. Perhaps if he had been taught less of the worldly things and more of the spiritual things, which are the counterpart of all the ideals he may have had, he might have made a different start, and the lessons of life might not have been so perplex-

ing and hard to understand. With all his careful training and his intelligence, life, for him, does not seem to hold the answers to his questions, and so as he grows older he begins to wonder if it was necessary to have lived in this world for just these experiences, and if it would not have been better to have escaped much of earth life experiences and to have received his training in the world eternal.

Yet the world in which the children of earth live is filled with many wonderful things, all of them expressions of Universal Intelligence. The children of earth are unreasonable and unwise when they begin to think they can escape the lessons of life.

Let us take for comparison one whose first impressions of life are of the world eternal, where he has been reared and trained, and been given parents, not of blood tie, but people who have been found worthy and capable to care for him. You may say it is wonderful to be trained that way, to live and gain knowledge and intelligence without partaking of physical experiences which are often so hard to bear.

But, we ask, how are we in the worlds eternal going to be able to understand the children of earth and their problems? How are we going to help them solve the questions of their lives; How are we going to be able to guide and guard them; How is it going to be possible for us to help them to realize their ambitions and ideals, if we are to spend our entire lives in the worlds eternal?

To live in the world of physical expression is one of the grandest experiences that the children of earth can ever have. To live a life that is so full and so complete, to live in a world that is so beautiful, to gain an education in your world is a privilege. To make these physical contacts of friends and business associations, to try to make a success of life, and leave behind something worthwhile that will be an incentive to others to carry on, all this is wonderful and worth striving for.

It is true that there are many in your world who do things contrary to the spiritual attitude. Many leaders wish to rule with an iron hand and almost make slaves of earth's children caring not whether they are sacrificed or whether they are given the most necessary things of life, caring only for dictatorship that might be theirs, crushing the hope and ambition of earth's children and making them feel that perhaps they could find a better place if allowed to leave their world.

But if they did leave their world they would find that life would be no different for them. They would have to begin where they left off and they would have to strive just as hard as before. They could not go on because of their love for things left behind. Life is nothing that earth's children should try to get away from, but rather they should try to understand, while here on earth, the laws of Universal Intelligence that have made possible their expression in your world. They should understand that it is best for them to live in your world and reap its experiences, both of joy and happiness and of sorrow and disappointment.

Some may seem to carry but few of the sorrows of life while others carry heavy burdens. You may think that this is not fair, but this is not always so, Earth's children are not all alike, neither can their experiences be all alike, so that the lessons of life are neces-

sarily varied and to have lived in that world, to have enjoyed life, regardless of joy or sorrow, to have become a student in that world is worth more than gold or silver, it is worth it all.

It is well also to have lived in the world's eternal, but to gain the lessons of earth life we must travel with the children of earth. To study with them their lessons and to understand the joys and sorrows of your world we must live with the children of earth, that we too may gain that experience without which our lives would not be complete. If we were to live only for our world, if we could enjoy only the beauties of our world, we would not know about the beauties of your world.

Earth's children should not ask to be relieved of the sorrows of life. Rather should they take heart and feel that life is useful and valuable, and that they are avenues of expression for Universal Intelligence, that has made possible all the beauties of earth as well as communication between the children of earth and the souls in the world's eternal.

So we come to you to bring to you the lesson that life must be lived in your world, so as to become a child of experience and a worthy pattern for others, for all of earth's children are a pattern, one for another. All of earth's children take from each other, ideas, thoughts and expressions whereby they grow and companionships are formed. Through companionship so much has been made possible. Have all the wonders of your world been created by Universal Intelligence, or have earth's children contributed?

So we find that the best way for man to become the intelligent, finished being which he is intended to be is to live his life on the earth plane to the end, living it in the best manner he is able to do. In order to do this he must live wisely and truthfully. Then as his life comes to a close he will see that he has overcome many obstacles and he will be proud and happy to have had the privilege of living on earth, for he will see that those whom he leaves behind will carry on and when they are gone, others yet will still carry on. Thus he will see that life is useful and that it is a privilege to have lived in your world.

It is true some of us in the worlds eternal have not enjoyed this privilege, but we have to come to your world and begin there through companionship the lessons of life that we were not able to have in the fuller expression of earth life. Thus it is best that earth's children endeavor, while still on earth, to unfold their own lives, and to help to make the world better and happier by their lives while on earth.

The lesson of life is to build a trail, not only for your world, but to build a trail each day for the world's eternal so that on arriving here you will not need to learn these lessons, but rather you will come as students, ready to take your place in the schools of life in the worlds eternal.

So we ask the children of earth not to allow themselves to think that it would be better to escape the experiences of earth life, but rather feel that these experiences were necessary and that through them they have been able to make themselves the success in life that they were born to be, and when they come to the worlds eternal, life there will be the answer

(Continued on Page 11, Col. 3)

ILLINOIS STATE CONVENTION

Over four hundred guests attended the banquet and dance, which opened the thirty-seventh annual convention of the Illinois State Spiritualist Association, on Tuesday evening April 9. Dr. C. A. Burgess, president of the Association presided. The speakers were Mr. Schneider from the Chicago Association of Commerce, who welcomed the convention; Jos. P. Whitwell, president of the National Spiritualist Association, who responded, and Rudolph Malmberg, editor of *The Progressive Thinker*, who paid tribute to the late Mrs. M. E. Cadwallader.

On Wednesday morning the first business session was held, with President Burgess presiding. Reports of churches and of the president, secretary and treasurer were received. The reports of the secretary and treasurer were referred to committees, but the report of the president was discussed on the floor of the convention. Among the many recommendations adopted were: that some action be taken to continue the Chicago Spiritualist league as a religious social center; that mediums be classified, and that a letter of condolence be sent to the family of the late Mrs. Cadwallader. The president commended Secretary Wilson on his work during the year, and expressed much enthusiasm for the success of the organization during the coming year.

All of the symposiums, which were held during the afternoon sessions, were interesting and instructive. The speakers on the first symposium, which was on methods for advancing organized Spiritualism, were Jos. P. Whitwell, Rev. S. J. DeYoung of Peoria, William Woodworth, vice president of the Illinois State Spiritualist Association, Mrs. Mary Streuver, Rev. Emma Slap-Kohr, and Rudolph Malmberg. The concensus of opinion seemed to be that more time at the services should be devoted to teaching the philosophy rather than featuring the messages, and that more effort should be made by those aspiring to be message bearers to prepare themselves for that work.

Previous to the discussion on the N. S. A. Junior League, some time was spent in discussing the status of members of the Chicago Spiritualist League and the possibility of its becoming a religious social center.

Mr. Whitwell and Mr. Woodworth explained the purposes and aims of the N. S. A. Junior League, after which Mrs. Elsie J. Lather, State Superintendent of Lyceums, moved that a committee be appointed to organize a Junior League chapter in Chicago. This was seconded and carried. Elsie J. Lather, Jane Burgess, Lea Drews, Cecelia Prybyl and Virginia Worrell were appointed on this committee.

The Lyceum symposium conducted by Mrs. Elsie J. Lather, was held on Friday afternoon. In her report the superintendent explained the purpose of the Lyceum and outlined the lessons. She further recommended that a union Lyceum be organized at some central point in Chicago, and that an invitation be extended to Lyceums independent of the Illinois State Spiritualist Association to join in Lyceum rallies or special demonstrations. After considerable discussion both of these recommendations were adopted.

An instructive paper was received from Miss Verna Kuhlig, State Superintendent of Lyceums of Wisconsin, who was unable to be present. In this paper Miss Kuhlig outlined the duties of a leader, stating that a thorough knowledge of the principles of Spiritualism and a liberal and unprejudiced attitude toward all religions are necessary if one is to become an efficient leader. She also gave a very comprehensive definition of a philanthropist.

The Healing symposium, led by Mrs. Lena Schaeffer, was held on Sunday morning. The speakers were F. M. Jadwin, W. T. Holderman, and Minnie Killeen. Many testimonials for healing were given.

The following recommendations of the committee on Constitution and law were adopted:

1. That from and after the convention of 1935 the Illinois State Spiritualist Association alone shall grant certificates to mediums within the State, and that part of the Constitution and By-Laws of both the Illinois State Spiritualist Association and the Chicago Spiritualist League in conflict with this resolution be amended and changes ratified at the next annual election of both parties.

2. After the convention of 1935, all applicants for renewal of certificates shall make application on the regular application blanks and no renewals shall be granted unless passed upon in a regular or called meeting of the board. If renewal is granted the application must bear (on the back) the signatures of three board members, other than the president and secretary.

3. After the convention of 1935 the new charter fee of the Illinois State Spiritualist Association shall be \$15.00 and that article VII, Section 1, Constitution of the I. S. S. A., page 8, be amended to read \$15.00 instead of \$5.00 and be ratified at the coming 1936 convention.

The resolutions that were adopted were:

That the Illinois State Spiritualist Association in convention assembled reaffirm its allegiance to the Flag of the United States, its Constitution and the Republic for which it stands.

That we re-affirm our acceptance of the Declaration of Principles and the Definitions adopted by the National Spiritualist Association as the fundamentals of Modern Spiritualism; also our allegiance to that Association as the supreme body representative of our Cause.

That visiting mediums to all affiliated churches be required to register with the affiliated church in the locality visited, and that no visiting medium shall hold meetings or seances on such days as will conflict with the regular meetings of the affiliated church.

That the secretary of the I. S. S. A. shall furnish each member of the incoming board with a complete copy of all resolutions adopted by the thirty-seventh annual convention; said copies to be presented to the board members at the close of this convention, and sent to the secretary of each church within the next thirty days.

That in our religious services our churches and societies have available rally songs breathing Spiritualism, singing into the hearts of people the truths we are also attempting to broadcast in our lectures, thereby eliminating

the old orthodox songs, which are not suited for our services.

That within the last year a number of our celebrated members including Rev. Ellen Whitwell, Mrs. M. E. Cadwallader, Rev. Ernestine Korbas, Mrs. Margaret Brunswick, Emily Belvois, Dorothy Peckham, Joseph Newhart, Jennie Exner, William Gotts have been called to the Great Beyond, and whereas Rev. Ellen Whitwell has been of inestimable value to the Cause, and whereas, Mrs. M. E. Cadwallader has sat in the councils of the State Association, the National Spiritualist Association, and the International Federation of Spiritualists, therefore, be it resolved that we extend our sympathy to the families of the bereaved, and that a copy of these resolutions be sent to the *Progressive Thinker* and THE NATIONAL SPIRITUALIST respectively.

Election of officers resulted in all of the officers and two of the trustees being returned to office and the election of one new trustee, Hugh Gordon Burroughs of Chicago.

Charles Gibson was the speaker for the Sunday morning meeting. The speakers for the evening meetings were, Jos. P. Whitwell, Charles R. Smith, president of the Wisconsin State Spiritualist Association, Rev. Hugh Gordon Burroughs, Rudolph Malmberg and Dr. Frank Loner. All of these lectures, which presented Spiritualism in its various aspects, were much enjoyed.

Frank Ceney was the visiting message bearer for the convention and delighted many with his accurate messages. Other mediums were, Rose McKay, Florence Geist, Anna Runnberg, Helen Novak, Rev. Anna Neilson, Gladys Besett, Hannah Stillwell, Lena Kumin, Bertha Ruge, Carrie Dermody, Florence Thomas, Cora Bell, Maggie Waite, Gertrude McAllister, Fred Sunderling, Roy Smith, Minnie Dick, Ruth Duff Wilson, Sallie Wilson, Lea Drews, Rev. Frank Joseph, Rev. Teresa Rene Hayden, Katherine Duha, Helen Krainski, Julia Varnish, Virginia Worrell, Augusta Eggert, Frank Loomis, Elsie Schueman, Ed. Trestler, Iva Westmeyer, Nellie Moses and Lillian Dillon and Johanna Bergman.

Music was furnished by Miss Gertrude Schmaelzle, Bruce Stearns, Hannah Stillwell, Mrs. Sigrid Tower, Mabel Solomon, Nan Warford, Dr. Joseph Barnhart and the choir from the Southside Church of spiritual communion.

Visitors from out of the State were Emil Reickel, treasurer of the Wisconsin State Spiritualist Association, and Mrs. Reickel, Rev. Emily Clark of West Allis and Mr. Lester Miller of Madison, vice-president and second vice-president, respectively, of the Wisconsin State Spiritualist Association, Mrs. May Nass, Mrs. M. E. Chapman, Mr. and Mrs. John Schmaelzle, all of Milwaukee, Mrs. Esther Baldes of West Allis, Rev. Elizabeth Gassaway of St. Louis and Rev. Amanda C. Flower, president of the Independent Spiritualist Association of Michigan. Mrs. Clark, Mrs. Nass, Mrs. Chapman, Rev. Elizabeth Gassaway and Rev. Frank Ceney were seated as fraternal delegates.

The convention closed Sunday evening to meet again in Chicago in 1936.

National Spiritualist Association convention, Cleveland, Ohio: October 14 to 19, 1935.



SPIRITUALISM ABROAD

What Our Brethren
Across the Seas Are
Thinking and Doing

Translations by

Palmer Emerson,
5 Scott Street,
Augusta, Maine

Music and Mediumship

Under the above title, General Peter has published in *Zeitschrift für Seelenleben* (Soul-Life Magazine) a very interesting review of an address upon this theme delivered in Manchester by Doctor Frederic H. Wood, a university professor of music. General Peter credits *The Two Worlds* with reporting the address in the first place. The speaker said that in certain forms of mediumship—like the direct voice—it seems that the blending of music and mediumship becomes in the true sense of the word the power which determines what may be called the motivation, the leading motive—or, to employ the technical musical term: the *leitmotif*—of the manifestation. From this the doctor deduces certain very serious conclusions regarding the influence of different kinds of music upon the character of the manifestation. This does not mean technical correctness of musical performance, whether instrumental or vocal—but the inner character of the music itself.

Back in the year 1915, the best Medium for the direct voice who was working with Doctor Wood at that time was Mrs. Etta Wreidt. (In this connection, see the reference to her and to the spirit of William T. Stead in THE NATIONAL SPIRITUALIST for May, 1932, page 7, middle of third column.) To Doctor Wood, the trained musician, the singing by the participants in one of these sittings with Mrs. Wreidt was frightful, and yet the influence upon the manifestation was splendid because of the character of the music itself.

One of these sittings occurred on the day following the landing of the British troops at Sulva Bay on the Gallipoli peninsula. Mrs. Wreidt's control was "Doctor Sharp," who not only communicated the details which did not appear in the press until three weeks later, but he also uttered words which none of those present will ever forget. He told them what the spiritual world thinks of war: "You have not the right to send these young fellows, by thousands, into the Beyond—all unprepared! These young people had the right to live out their life on your side! For us they are all alike, whether English, Germans, or Turks, and we seek to help them as much as we can, for they are all children of the one great Father."

Doctor Wood states that his musical experiences in those séances were very interesting. He did not know all of the Scotch songs that were sung. There were only one or two that he could sing with the others. He sang tenor. Among the spirit-voices, singing with them, there were a few who soon discovered that a musician was present, and they made haste to perfect the harmony. "I could hear," says Doctor Wood, "bass, alto, and tenor spirit-voices." To his surprise, one spirit blew the cornet. Obviously the spirit must have brought his cornet with him, since no material instrument was about. Doctor Wood does not attempt to advance any theory as to how it was done, but confines himself to stating the simple fact that during the singing of hymns a cornet was played; and the cornet-player accompanied Doctor Wood's tenor; at times he did not seem to be quite sure of his notes, and at these times he played very softly; but at the end of a song his notes swelled to a crescendo and threw all others into the shade!

In a private session with Mrs. Wreidt, Doctor Wood came into touch with his deceased grandfather, who also was a musician and a composer. Doctor Wood sang the first line of a song, and inquired whether

this song were known to the communicating spirit. For answer, the second line was sung through the acoustic trumpet. Thereupon, Doctor Wood sang the third line; and then the spirit the fourth line. The last line both sang together. This song was a composition by the grandfather. Doctor Wood is certain that this song was never before sung in Scotland. The Medium, who was conscious during the whole time, was much interested in the song, and declared that this was the best proof of identity which she had ever experienced.

Doctor Wood now spoke of the Medium, Mr. Tom Tyrrell, whom many remembered. When Doctor Wood met Tom Tyrrell for the first time, the latter's best days were probably over; but when Tyrrell became aware of Doctor Wood's great interest in psychic research, he magnanimously devoted much time to Wood and placed his gift at the latter's service, 1914-17. He took no pay. Out of the multitude of sessions with Mr. Tyrrell, Doctor Wood relates two episodes because of the musical features involved in them. He says that the first of these occurred on the fourteenth of November, 1916, at his own home in Blackburn. They had just opened the séance with the well known hymn, "Abide with Me," when a spirit wrote with the Medium's hand: "I am Thomas Sager. I lived at 48 Granville Road. This was my favorite hymn." None of those present knew the man. But through aid of the pastor of the parish concerned, and of the widow of the deceased, Doctor Wood was able to establish that that hymn actually was the favorite hymn of the man who had passed on. The other case is even more evidential. Doctor Wood says: "Before I went away to the army in 1917, we had a farewell session with Mr. Tyrrell. Among those present was a violin-player, whose playing I often accompanied on the piano. We had just played a well known classical piece, while Tyrrell was being put into trance by a spirit who said he was the composer Brahms. The spirit took a pencil and wrote his signature, which remarkably resembled that of Brahms. I am sure that Tyrrell had never seen that signature. Thereupon was written: 'Unhappy Austria! Oh, war! frightful war!'"

Doctor Wood now played from memory the beginning of Brahms' Violin Sonata in A. Hardly had he played the first two measures, when the pencil in the Medium's hand wrote: "Play the Sextett in B." A moment later, the renowned visitor from the World of Spirit was gone.

To this, Doctor Wood remarks: "The main point of proof in this meeting lay in the following: At the time of the séance I did not know that Brahms had written a Sextett in B. Neither did my friend the violinist know this. And we were the only musicians among those present. As I looked the matter up the next day, however, I discovered that in the year 1862 Brahms had written a Sextett in B in Vienna, and that to the end of his life in 1897 he had always regarded this Sextett as the best of his works. I ask, if this is not a proof, then what?" When after the séance Doctor Wood asked Tom Tyrrell whether he knew what a Sextett is, Tom reflected a few moments and then replied: "Yes, it's a thing they use on board ship, isn't it?"

"Mr. Tyrrell was no musician," says Wood, "and no one can blame him that he confused Sextett with sextant! It was a joke that would have rejoiced Brahms, and I hope he heard it."

Doctor Wood now comes to speak of the musical events in the mediumship of Rosemary, whose name is known to psychic science throughout the whole civilized world. (See THE NATIONAL SPIRITUALIST for April, 1935, page 7.) Rosemary's spirit guide, "Lady Nona," has had great success in the phenomenon of xenoglossia, or utterance in an unknown language. Her communications in the speech of ancient Egypt definitely prove that the human spirit lives on at least more than three thousand and three hundred years after death of the physical body. This is far more than a proof of mere continuous life for a few years or even five hundred. Yet the light from

this greater proof illuminates all the others: In March we pointed out why Lady Nona's case makes absolute immortality the only reasonable inference in her life. And since Lady Nona is immortal, she is immortal not because we can see the proof of it, but because she is immortal by nature; and since she is immortal by nature, so also are all these others who have not yet been in the Spiritual World so long as she. Her case gives, through the light it sheds on all cases, the most effectively telling answer which has ever been received, to the foolish assertions of our scientific Sædees, who declare that "there is no resurrection"!

Rosemary is not only a good singer, she is also an artist with an extraordinary gift for musical interpretation. At a séance in 1930, Nona said: "Let me thank you above all for your beautiful music. It is the finest bond between our world and yours (KM)." On the fifth of November, 1929, the Reverend C. Drayton Thomas took part in a séance. To his question, how spirits hear, what they see, Nona replied: "Many times we make use of the Medium's ears. The guides can sit within the Medium, so as to hear (Doctor Wood's) music with the Medium's ears. In general, we hear your voices not as voices. I do this, because I have accustomed myself to it; but a spirit who is only occasionally present may receive a distorted impression of din, noise; or else he receives the thought-waves before the words are spoken." Doctor Wood says that sometimes spirits who are unhappy are brought into their séances to be calmed and comforted by their music. To all true Spiritualists who are musically gifted an opportunity is presented to do an incalculable amount of good by keeping their selections of music entirely of such kinds as shall elevate, inspire, soothe, and comfort. At a sitting after a musical recital in a neighboring city, Nona said: "We all went with you. I was conscious that many were in the hall." Doctor Wood asked: "In the body, Nona?" "In the body," she replied; "always, doctor, many of our side are with you; but I am speaking now of others, of those in the body. I did not see them as you see them, but I was conscious of them. For me they were present; and over some of them was a light. In certain cases the power of music shows itself in emotional stimulation to such degree that the spirit friends are able to come very close to their loved ones of old. They feel the presence of their own folks." Lady Nona warns: "Bad music, and bad ideas in songs, attract low spirits, of evil tendency, and cause violent vibrations. Good music attracts spirits of the higher order." In closing, Doctor Wood said: "In these days, when the ether is so loaded with music of all kinds—good, bad, and indifferent—it is important that we regulate our listening on the radio. Much of the music is of first class, and if people would accustom themselves to listen with discrimination, it would serve the purpose of developing their spiritual life and creating a bond with their friends in the invisible world. But a part of this music is worthless and is of more damage than use. Thoughtful persons should shut the apparatus off when trash is coming, instead of letting it run on like an open gaspipe that is poisoning the atmosphere."

BACK NUMBERS WANTED

We need a copy of the following to complete a file. November, 1926; January, 1924; October, May, 1923, for which we will pay twenty-five cents each.

Will someone having them please send to Mr. Jos. P. Whitwell, president of the National Spiritualist Association, 765 Oakwood Blvd., Chicago, Ill.

OPEN FOR ENGAGEMENTS

Rev. Hugh Gordon Burroughs, Pastor of the Universal Spiritualist Brotherhood Church, Chicago, will be glad to serve eastern camps and churches during the months of July, August and September.

Address Rev. Hugh Gordon Burroughs
6045 St. Lawrence Avenue Chicago, Illinois

The National Spiritualist

Is Published the First of Every Month
by the

NATIONAL SPIRITUALIST ASSOCIATION
OF THE UNITED STATES OF AMERICA

Managing Editor,
JOS. P. WHITWELL,
765 Oakwood Blvd., Chicago, Ill.
Business Manager,
AVA WHISTON.

Associates:
THOMAS GRIMSHAW,
561 Jenkins Ave., Columbus, Ohio
H. P. STRACK,
600 Pennsylvania Ave., S. E., Washington, D. C.
REV. FRANK JOSEPH,
2424 N. Lowell Ave., Chicago, Ill.
ELIZABETH S. SCHAUSS
849 Wright Ave., Toledo, O.
H. P. COURTNEY,
217 South Orange St., Glendale, Calif.
A. CERVIN,
832 W. 6th, Taylor, Tex.
DR. B. F. CLARK
2432 Central Ave., Indianapolis, Ind.
CHARLES R. SMITH
2147 N. 52nd St., Milwaukee, Wis.

Send subscriptions and all correspondence regarding
this paper to
765 Oakwood Boulevard,
CHICAGO, ILL.
Telephone, Atlantic 2128

NOTICE

With this issue we begin a series of articles by the Hon. Mark A. Barwise on the Need of the Intellectual World for Spiritualism. The first is science's Need of Spiritualism, to be followed by Culture's Need of Spiritualism and to be closed by Religion's Need of Spiritualism.

We are fortunate in obtaining these articles and we are sure that our readers will find them both interesting and informative.

OMNISCIENT REPORTERS

Are newspaper reporters (or editors) omniscient? Recently a reporter on a large daily paper visited a small percent of the mediums in a large city and after convincing himself that their work was not genuine immediately proclaimed to all the sundry that there were no genuine mediums and that communication between the two worlds had never taken place, and evidently expected the world in general to accept his unsupported statements as positive proof. Those who know no more of Spiritualism and mediumship than he does may do so, but scientists who have spent years studying this subject, intelligent people who have seen spiritual manifestations in their own homes, and most thinking people will be disgusted at the colossal egotism of a man who, admitting that he is a trickster and a fraud and knows nothing of the subject he is attempting to explain, nevertheless proclaims himself an authority on it, and expects to be accepted as such! The late Sir Arthur Conan Doyle, who devoted both time and money to the investigation of Spiritualism and who investigated the claims of scores of mediums, once said in referring to a similar case that the only people qualified to investigate the claims of mediums were Spiritualists.

There are many people who are convinced that communication between the spiritual and physical world is possible, but who do not accept Spiritualism as a religion. Among them are to be found many clergymen of various faiths as well as leading people in other lines of thought. These people have been convinced

that communication between the two worlds is a fact by demonstrations which have taken place in their own homes in many cases without the presence of mediums. Dr. E. Lee Howard, a Congregational minister now living in Los Angeles has recently published a book in which he gives an account of his experiences in Spiritualism, and describes manifestations which occurred in his own home both with and without mediums. In this book he plainly states his conviction that communication between the two worlds is not only possible, but practical. The late Dr. Ozora Davis, moderator of the National Council of Congregational Churches, was of the same opinion and often so expressed himself.

Recently special seances were conducted in England by Dr. Nandor Fodor for the purpose of ascertaining whether or not transfiguration could be accounted for by optical illusion. The infra-red ray was used and in the pictures presented in a recent issue of *The Two Worlds* (London) every change during the transfiguration is shown. First there is the face of the medium, which gradually becomes the face of a Chinese and then is changed into the face of a Zulu. Dr. Fodor says that there is a difference between transfiguration and impersonation—that in transfiguration ectoplasm is used to build the mask for the face intended to be shown, while ectoplasm is not necessary for impersonation. He also says that in his opinion the age of the white flash light which has caused so much shock to mediums has definitely passed, and that the infra-red ray which takes clear pictures of phenomena occurring in total darkness or very dim light, will take its place. The infra-red ray is not noisy and seems to have no disturbing effect either on the medium or the phenomena.

In view of all this and the fact that people leading in various lines of thought both in this country and Europe are acknowledging that communication between the two worlds is true we can afford to smile at the vagaries of a man who would condemn a great movement, which he practically knows nothing about, because his own experiments were not satisfactory. He says there are no genuine mediums. Taking his statements at their face value brings us to the conclusion that he does not know what constitutes mediumship and would not know the difference between a medium and a pretender. That which he has called mediumship is as far from it as night is from day. It has nothing to do with either mediumship or Spiritualism.

Nevertheless, he has called attention to one important fact—the necessity of a better understanding of Spiritualism and mediumship by the people at large. If there is as much chicanery going on under the name of Spiritualism and mediumship as he indicates there is, then it is for us to devote more time to teaching what mediumship is and what Spiritualism stands for. The remedy lies in part in the education of the people so that they may be able to discern the true from the false. One way of doing this is by devoting all of the time at the Sunday evening meetings to expounding the philosophy and religion of Spiritualism. Another is by devoting our midweek message service to greetings from the spirit people, who will tell their loved ones what they wish them to know.

In this connection it is a pleasure to call

attention to the excellent series of articles on Spiritualism now appearing in the Sunday edition of the *Chicago Times*. These are written by Dennis Conan Doyle and consist mainly of answers to questions pertaining to the religion of Spiritualism. The articles are not long and are well worth preserving in a scrap book for reference. This is the second series of articles of this kind to appear in the *Chicago Times*, and affords a splendid opportunity, for those who wish to do so, to analyze and study the philosophy and Religion of Spiritualism as understood and presented by one whose opportunity for investigation and study in the sacredness of the home circle have been practically unlimited.

LET'S BE MORE CAREFUL

Recently a letter reading in part as follows was received at the office of the Secretary of the National Spiritualist Association, from the Secretary of a local society:

"I wish to enquire if your office has any reports or any credentials for work done by a Mrs. presumably from England. I am corresponding secretary of an auxiliary of the National and State Associations and we have booked Mrs. for an engagement. I wish to find out if she has ever worked through, or been heard of in the National office. She seems to have appeared on the horizon from nowhere and no one knows for what object she is here. She has been welcomed with open arms, without knowing from whence she came or whither she goes."

There is much more to the letter but the above is sufficient to show the position in which this society may be placed by such unwise action in taking in and admitting to its platform one who is an entire stranger. The time to inquire is before any engagement is made. Any person worthy of recognition and admittance to the platform of any organized society should be in a position to present up-to-date and verifiable credentials, and failing of such should be required to await full and satisfactory investigation of her qualifications and previous record.

The veriest disturbers, disruptionists and malcontents, who are unable to get along in their own home town, or remain for any length of time in any other city without creating disturbance, are travelling (they have to travel) from one city to another under various pleas, making trouble and discord wherever they go, but too often seem to be accepted at their own valuation without question. Often if questioned they state that they are either ordained or that they are certified workers, holding credentials from another State.

When asked to show their credentials their excuse usually is either that they have left their Certificates at home in some other city, or else that they are in their trunk at the depot or at the hotel. Too often this flimsy excuse is accepted and the self-styled medium is given an engagement, generally to the disappointment, disgrace, and often disaster of the society engaging him.

We have in mind a young man of agreeable and very plausible personality, who has traveled through several states during the past year and left trouble, disaster and debts, behind him wherever he has obtained engagements. From one city he left just a few hours ahead of the authorities, who had good reason for

wishing to get their hands on him. And yet our societies continue their foolish, ruinous custom of playing hospitable host to every plausible crook who comes along, and neglect those heaven sent messengers, who have worked loyally and faithfully for them and for the Cause, during many years of struggle and effort. Is it not time to call a halt and to stay by those who have built our societies and our churches, retain the finances that have been accumulated by the work and efforts of our own mediums and workers, rather than see them scattered and dissipated into the pockets of every impecunious worthless tramp who visits the city, under the title of medium, or supposedly under the cloak and mask of Spiritualism?

SPIRITUALISTS NATIONAL UNION OF CANADA

(Continued from Page 3, Col. 3)

Although it may be early in the year to refer to our Annual Convention, which is to be held this year in Toronto, I want thus early to extend to our many friends across the line and in Canada, a cordial invitation to be present, and how glad we would be if they can possibly arrange it to take part in our sessions. Those workers who met our Fraternal Delegate (Mrs. Fulton) at the Convention in Syracuse and who signified their intention of being present, we would be glad to hear from at their earliest convenience.

Canadian Day at Lily Dale is going to be better than ever this year, we are to be favored with an address from our President (Mr. W. Yendley Burton) in the Auditorium in the afternoon, and the General Secretary (Jas. P. Skelton) is to give a display in the evening of some of his remarkable well authenticated Spirit Photographs, I hope my friend Mrs. Humphrey, president of the Lily Dale Assembly will not mind my giving this information before she has been advised of it, but it is only to create interest early, with all our friends in both countries, and to have a large crowd visit the Camp on that day. I am afraid my space is gone, and next month I will be able to give full particulars of Canada Day. Might I ask all in Canada who read this, to do their best to make Lily Dale this year, we will be very glad to see all who can come and join us in this day of days for Canada, in that Mecca of Spiritualism—Lily Dale.

I cannot close without referring to a Sketch which was presented by the workers of the Church of Divine Thought, Toronto, it was entitled "Advent" and depicted the episodes that occurred on that memorable night eighty-seven years ago, when the Fox family demonstrated such remarkable phenomena. It was well played and will remain a long time in my memory, and if it could be dramatized on a larger scale, it would make a splendid propaganda playlet.

JAS. P. SKELTON,
General Secretary.

THE REV. OWEN R. WASHBURN JOINS US

Rev. Owen R. Washburn, who for many years was pastor of the Congregational Church of Oxford, New Hampshire has laid aside his pastorate and his affiliation with that Church and has affiliated with the First Spiritualist Church of Syracuse, N. Y.

PRAYER FOR SPIRITUAL HEALING

Used daily at eight o'clock in the evening by all members of the N. S. A. Spiritual Healing Class also at public services of affiliated societies and churches.

I ask the Great Unseen Healing Force
To Remove All Obstructions
From My Mind and Body
And to Restore Me to Perfect Health
I Ask This in All Sincerity and Honesty
And I will Do My Part

I Ask This Great Unseen Healing Force
To Help Both Present and Absent Ones
Who Are in Need of Help
And to Restore Them to Perfect Health
I Put My Trust
In the Love and Power of God

N. S. A. HONOR ROLL—PAID SUBSCRIPTIONS

LIFE MEMBERS—ASSOCIATE MEMBERS—CONTRIBUTING MEMBERS

The Honor Roll of contributing members of the National Spiritualist Association, initiated by President Joseph P. Whitwell at the recent National Convention, met with instant and hearty approval and support of the entire delegation. Generous contributions were made, many of which were paid immediately by the donors. Below is a list of contributions which have been paid since the convention. Names of other Honor Roll members will be published in THE NATIONAL SPIRITUALIST as rapidly as their contributions are received at Secretary Strack's office in Washington.

Previously acknowledged	\$2,592.00
Mrs. Florence Majestic, New York.....	50.00
F. W. T., Massachusetts.....	25.00
M. J. T., Massachusetts.....	25.00
Rev. Jeannette Hoepple.....	25.00
Rev. Alice G. Hensler, New York City.....	15.00
Rev. Alice Lamb, Cincinnati, Ohio.....	5.00
Mrs. Anna Schneider, Syracuse, N. Y.....	1.00
H. L. Bowman, Youngstown, Ohio.....	10.00
Rev. Cecelia Gettens, Detroit.....	5.00
Connecticut State Spiritualist Association.....	25.00
Total	\$2,778.00
Rev. Bessie Maxwell	10.00
Jeanette Knepprath	25.00
Grand Total	\$2,813.00

For many years he has recognized his gift of mediumship and has done much good through the power of healing as well as in transmitting messages of comfort to the sorrowing. It has been our pleasure to publish, in THE NATIONAL SPIRITUALIST, articles from the pen of Rev. Washburn which have been cordially welcomed by our readers.

It is with pleasure that we welcome Rev. Washburn into our ranks, and as he intends to travel and do missionary work for the Cause of Spiritualism and of the National Spiritualist Association, our people will have an opportunity to meet him and listen to his message concerning Spiritualism and its benefits to humanity, delivered in a manner which we feel assured they will enjoy. He is living at South Vernon, Mass.

SPECIAL ANNOUNCEMENT

The Summer Term of the N. S. A. Bureau of Education will open May 1st of this year. It is hoped that persons who cannot (due to other activities) take the courses during the winter months will avail themselves of this opportunity.

J. C. Buchholz, Secretary,
561 Jenkins Ave. Columbus, Ohio.

COMING EVENTS

Missouri State Spiritualist Association,
Thirty-seventh Annual Convention.
Kansas City, May 7 to 11, 1935.

Oklahoma State Spiritualist Association,
Thirtieth Annual Convention.
Enid, May 21 to 24, 1935.

Connecticut State Spiritualist Association,
Forty-seventh Annual Convention.
Hartford, May 4 to 5, 1935.

Michigan State Spiritualist Association,
Forty-third Annual Convention.
Detroit, May 9, 10, 11, 1935.

Annual Business Meeting,
Morris Pratt Institute,
Whitewater, Wis., May 16, 1935.

National Spiritualist Association Board Meeting,
Chicago, Ill., May 17, 18, 19, 1935.

Pennsylvania State Spiritualist Association,
Twenty-eighth Annual Convention.
May, 1935.

Massachusetts State Spiritualist Association,
Fortieth Annual Convention.
Boston, May 15 to 18, 1935.

Indiana State Spiritualist Association,
Thirty-first Annual Convention.
Indianapolis, June 6, 7, 8, 1935.

Colorado State Convention,
Fifteenth Annual Convention.
Denver, June, 1935.

Maine State Spiritualist Association,
Thirty-ninth Annual Convention.
Dover-Foxcroft, June 14, 15, 16, 1935.

California State Spiritualist Association,
Fortieth Annual Convention.
San Diego, June 18 to 22nd, 1935.

Ohio State Spiritualist Association,
Thirty-eighth Annual Convention.
Cleveland, June 20, 21, 22, 1935.

Minnesota State Spiritualist Association,
Thirty-eighth Annual Convention.
Minneapolis, Aug. 29, 30, 31, 1935.

Kansas State Spiritualist Association,
Thirty-fifth Annual Convention.
Wichita, Sept. 5, 6, 7, 8, 1935.

Washington State Spiritualist Association,
Annual Convention.
Edgewood, Aug. 26, 27, 28, 1935.

Texas State Spiritualist Association,
Thirty-eighth Annual Convention.
Austin, Sept. 3, 4, 5, 6, 1935.

Iowa State Spiritualist Association,
Annual Convention.
Cedar Rapids, Sept., 1935.

The National Spiritualist Association,
Forty-third Annual Convention.
Cleveland, Ohio, Oct. 14 to 19, 1935.

CAMPS

Lily Dale Assembly

Lily Dale, N. Y.
Opens July 4, Closes Sept. 1. N. S. A. Day
August 17.

Western Wisconsin Camp Association
Wonewoc, Wisconsin
Opens July 7. Closes August 28, 1935. N. S. A.
Day, August 10.

Washington State Spiritualist Camp
Edgewood, Washington
Opens June 1, 1935. Closes August 25.

Central New York Spiritualist Camp Association,
Freeville, N. Y.
Opens July 21, closes August 25, 1935.

First Illinois Spiritualist Camp,
Rockford, Ill.,
Opens July 14, closes July 28.

TINTYPE SKETCHES

By Arthur C. Smith
Hon. Warren Chase

Cast the bantling on the rocks,
Suckle him with the she-wolf's teat,
Wintered with the hawk and fox,
Power and speed be hands and feet.
—Emerson.

No more sociable platform worker ever visited our Camp than Warren Chase. He would go from cottage to cottage, at a time when we built so closely one could step from his piazza to the next, book in hand, reading, either poetry or Spiritualistic lore, to the group that followed him along the street. He commented on the matter he read or answered relevant questions touching the phenomena and philosophy of Spiritualism. A sky pilot, as it were, serving in a double capacity; guest to the cottage inmates and teacher to his accompanying squad.

He was a man of pleasing manners, with a good face, or perhaps, I should confine my statements, as the enshrouding whiskers hid the view, to his eyes, which were kindly and smiling. He thus describes himself in his autobiography (*Life Line of the Lone One*), "A body five feet nine inches long, round shoulders, and stout, muscular form, with nervous-bilious temperament; ardent and active, keen and very sensitive; with a brain average *** intuition very large; *** ideality and sublimity full."

He was a son of the Granite State, born out of wedlock, and before his fifth anniversary death took from him the only parent he ever knew, leaving him, as he declares, "Fatherless, motherless, penniless, worthless, useless and deathless." He was delivered by the authorities to, "one of the most cruel and cold-hearted masters." By and by he ran away and found a place in a better home and though the work was heavy for a boy he had a chance to get some schooling. He acquired an education that fitted him to teach a district school; but his higher education came from reading, rather than from institutions. He found, as Emerson states, "Your true university is a shelf of books."

He early married and took upon himself added burdens; after a few years he went West, coming back for his wife as soon as he had provided a home for her. Tried his hand at teaching school, keeping store, and running a saw mill; and then united with a group and established The Wisconsin Phalanx. This was an attempt to gain, by combined efforts, greater good than individual labor would secure. Success was theirs for some years; but—"Jealousy increased as fast as their prosperity, and The Lone One saw that the only obstacle to success in social and cooperative life was the undeveloped and prejudiced condition of the people."

This was an era of such ventures, Dale Owens' group flourished at this time; our New England leaders, Emerson, Aldrich, Hawthorne and that coterie conducted Brook Farm, and more radical than any of the others was The Oneida Community. Failures all, from their high ideals! Similarly, we have the classic example where a grasping, greedy Judas, to line his pockets, jettisoned the Jesus-led Galilean

Group. Man is still a long march from Ideality.

He had been, before serving our Camp (in the 70's and 80's) a lecturer on other reform movements, and proclaimed his emancipation from enslaving habits and beliefs. He claimed the honor of being the first platform speaker for the cause of Spiritualism, and such was his earnestness that he had lectured for two hours to an audience of seven men. For some years he was an itinerant speaker, no, not a true itinerant, since he had no circuit, rather a peripatetic teacher, whose field extended from Bangor, Maine, to New Orleans and across the Mississippi.

He tells in his autobiography of his active political life, of his activity in the framing of the constitution of the state of Wisconsin, when it came into the Union. He points with pride to the liberal features of that instrument due to his influence. He relates several anecdotes of public men with whom he was associated; one being of Horace Greeley and his public apology for some slurring statement in the *Tribune*; one that was retracted when Mr. Chase challenged it. His is the only biography, I would say parenthetically, of any of the men of whom I am writing.

Of his special teachings I have no vivid recollections. He was, I should say, an uncompromising advocate of the clean life and his utterances were consonant with our seventh Declaration, teaching "the moral responsibility of the individual." Had he been "called" to the trinitarian pulpit he would have more frequently discoursed from the text in Isaiah (59-18) wherein we are taught judgment "according to deeds" rather than either Jehovah's boast, that he is mankind's only savior (Hosea 13-4) or the proclamation of Jesus, "I came to save the world" (St. John 12-47). Had his creed been as long as the one of the forty-nine articles, one of the forty-nine would have undoubtedly read, "faith without works is dead."

One can but feel that it is now, and has been formerly, for the betterment of mankind that such men as Warren Chase, under spirit guidance, united their will and strength with the movement of Modern Spiritualism to labor for man's emancipation from theological doubts and fears and to assure him of his spiritual security and sovereignty.

ORGANIZATION

(Continued from Page 2, Col. 3)

comply with procedure adopted by the majority at least until such time as the procedure is changed, and more in form with their expressed opinions. To oppose the accepted procedure of the majority makes one a detriment to the cause, rather than an asset.

We must remember that an organization is judged more by its leadership than the ideals which people may or may not understand. The character, personal appearance, and intellectual ability of leaders all has its favorable action or reflection on the organization they represent, especially if such an organization is for spiritual progression. This is why it is no honor for any individual to seek an office he is not qualified to fill. The honor lies in the accomplishment in filling the office.

The selection of leaders on the basis of

friendship rather than qualification does not make for a sound organization, and accounts many times for the fluctuation in the accomplishments of an organization.

It appears many times to be a question of personal friendship that provides the motive power in things we do. It has been our experience to see friendship supersede ability in the choice of church leadership. Where regard and feelings held for an individual are placed first in consideration, the organization suffers. This very often accounts for little or no accomplishments.

In trying through the above action to retain respect and friendship of individuals, we have lost a far greater respect of the public as a religious movement.

We have lost capable leadership many times because we supported individuals rather than responsible leadership.

It is a spiritual aspect to be a friend, kind and true, but it must be remembered that the organization is much more a friend to a cause than an individual who is not inclined to adhere to the principles of his religious organization.

We have been told that if we continue to enforce such laws as we have, our people will join other organizations where there are no such laws. Individuals holding this belief must understand that freedom of thought does not always mean freedom of action, regardless of what organization they are affiliated with.

Neither must freedom of thought be mistaken for liberty of action in organization. What was once to be enjoyed alone must now be shared with others.

The laws agreed upon by a majority are for the welfare of others, and not for ourselves alone.

CONVENTIONS

Michigan

The forty-third annual convention of the Michigan State Spiritualist Association will be held in Detroit, May 9, 10 and 11, 1935. The banquet will be on Thursday evening and all business sessions and public meetings will be held at the Book-Cadillac Hotel.

Among the speakers will be Rev. Etta Bledsoe, Miss Mable Barnes, of Pontiac, trustee on the board of the Michigan State Spiritualist Association, and Miss Ava Whiston, business manager of THE NATIONAL SPIRITUALIST, Mrs. Zada Byrd and Margaret Richards.

Missouri

The Missouri State Spiritualist Association opens its thirty-seventh annual convention in Kansas City with a banquet at the First Spiritualist Church, Twenty-third and Lawn Sts., on May 7. The business and public meetings will also be held in this church.

Among the speakers will be Jos. P. Whitwell, president of the National Spiritualist Association. Rev. Thomas Grimshaw, Rev. Loui A. Ward and local state workers. The convention closes on May 11.

Connecticut

The Connecticut State Spiritualist Association will hold its forty-seventh Annual convention at the State headquarters, 758 Asylum Avenue, Hartford, on May 4 and 5. The banquet will be held Saturday evening. Mrs. Helen Graham of Danvers, Massachusetts, has been engaged as lecturer and message bearer for the convention.



**BUREAU of
PUBLICITY**

Directed by
Rev. Elizabeth S. Schauss

849 Wright Avenue
Toledo, Ohio

Life and death have always been the greatest of mysteries. Life has always been welcomed, but death has until recently been a spectre to be shunned, something to be dreaded, a plunge from the known into the unknown. But now, with the minds of men focused on the questions of the continuity of life and the reality of a spiritual world, death is losing some of its mystery and is being recognized as a means of transport from one expression of life to another.

Charles Frohman, the great showman, standing on the deck of the sinking Lusitania, recognizing death, which he was awaiting with such calmness, as merely another name for change, exclaimed, "What is death but life's greatest adventure?"

Dr. Joseph Fort Newton, former pastor of a church in Cedar Rapids, Iowa, musing on death and the life beyond, this expression asks, "What does the soul discover in that hour of awakening and emancipation?" (The first five minutes after death.)

The late Michael Pupin, one of America's leading scientists found time in his busy life for consideration of the question of death, the future life and heaven. In an interview shortly before he passed to the spirit world he stated that his idea of heaven was what the scientists called the real world of which this world is just a picture. He further stated that all scientific research and investigation were for the purpose of finding further revelations of the world beyond, that the things seen and felt here all lead to glimpses of another world. He further stated that his idea of God was Divine Intelligence in which the utmost confidence could be placed, and that he based this belief on the fact that wherever science had explored the universe it had found it to be a manifestation of coordinating, definite, guiding principle. He placed the residence of this Divine Intelligence in the soul of man and said that science had greatly strengthened his religious faith.

Now comes Dr. John Mjoen, head of a large tuberculosis sanitarium in Oslo, Norway, who has found the answer in part at least to some of these questions. After making a study of death sensations experienced by his patients who have nearly crossed the border, he has reached the conclusion that death is a pleasant experience accompanied by a feeling of bodily comfort and helpfulness.

Dr. Mjoen's attention was first attracted to this subject in the beginning of his hospital work, when in an effort to revive his dying patients he gave camphor injections. All of those who were revived by this method regretted being taken away from what they described as a wonderful experience. He relates the cases of two men, one a sailor who was in the hospital, the other a ship captain whose ship

had been torpedoed during the world war and who had been rescued more dead than alive after several hours of exposure in the icy water. The description of the sensations given by these men agreed, and were similar to those of the man in England who was revived after his heart had stopped beating. Since then Dr. Mjoen has made a systematic study of patients who have been close to death and states that in every case he has been given the impression that death is accompanied by a feeling of corporeal contentment.

Thus death is losing its sting and through it we are finding out something about life hereafter. As man progresses and his nature becomes refined so that he can come closer in touch with that other life and the activities there, death will cease to be a thing of horror and dread and will be welcomed as a necessary assistant to life, as a means of conveyance from one expression of life to another.

LEGISLATION FUND

This appeal for donations for a special legislative fund, which has appeared in the columns of THE NATIONAL SPIRITUALIST for several months, is again brought to the attention of our readers, who if they realized the importance of it, would very quickly increase its available funds to several thousand dollars.

Generous contributions have been received from mediums and some of our societies, but every medium and every society in our organization is benefited by the legislation obtained in the city of Washington and we cordially invite generous contributions from mediums, societies, individual Spiritualists and friends towards this fund.

Contributions previously acknowledged.....	\$200.00
J. B. Rayfuse, St. Petersburg, Fla.....	5.00
Rev. Emma Ordop, St. Louis, Mo.....	5.00
A Friend, Boston, Mass.....	10.00
A. C. Neverson, Kansas City, Mo.	10.00
A. W. Paulson, St. Louis, Mo.....	10.00

Contributions to this fund should be sent to Jos. P. Whitwell, 765 Oakwood Boulevard, Chicago, and will be published each month in THE NATIONAL SPIRITUALIST.

BOOK REVIEWS

By Mark A. Barwise

Station Astral, by Bessie Clarke Drouet, (G. P. Putnam's Sons, New York).

This is the best book for beginners that I have seen in twenty years. It is an account of a series of independent voice seances held in the author's own home. She invited scores of her friends to share these experiences, and she gives the full names of all sitters and all the spirits taking part, and a clear resume of the conversations between the two worlds. Each of the voices were full, clear and lifelike, and each retained its own peculiar qualities. The conversations were as simple and natural as at any earthly family reunion. The permanent value of the seances was greatly enhanced by the fact that several records of the voices were made on an Edison machine. The spirits were unusually level-headed in that they only talked about the things they had actually experienced in the Spirit World. They did not, as so often happens, start romancing about conditions in the Spirit World at which they merely guessed. There is nothing in the book which a student later on will have to unlearn. It is a sound book to suggest to any one to read.

The Bright Side

By Frederic Harding

The snow was shooting down at the earth as though fired from millions of machine-guns in the mythical Ice King's domain. At noon, it was dusk. A dreary forbidding day, indeed.

"It was like this when we put Mama into her grave!" A girl, clerk in the office, almost moaned as she spoke, looking out of window with a pitiful expression.

I could not help reasoning with her, although such discussions had little encouragement in that place, dedicated to the material side of Life.

"Believe me, Joan," I declared, "what you hold so dear in memory as 'Mama,'—the real true personality, the mind, the heart, the character, were never put into that grave! They couldn't be! For they were your Mother's spirit and no spirit ever was or ever will be buried. No more than you can put a balloon at the bottom of the sea!" Her face melted into a smile. She turned back to her task. "That was what I needed," she said.

HOW I BECAME A SPIRITUALIST

(Continued from Page 4, Col. 3)

communicating release me from the strong control in which I was held until I made pledges before the witnesses there present, first that I would devote my gifts to the service, and next that I would not take fee or reward for the service."

In another chapter Emma Hardinge explains that she was possessed of ample means of her own, and gave her services free because she was financially able to do so. But all the world's gifts would fail to replace, to my mind, the full cup of joy and compensation which I have tasted in Spiritualism. I must await personal conviction derived from facts as stubborn as those upon which my faith is founded before I am prepared to admit as error that which personal experience has assured me to be invincible truth.

LESSONS FROM THE SPIRIT WORLD

(Continued from Page 5, Col. 3)

to the questions and problems that earth's children find so hard to solve.

Earth's children are beginning to understand that after all there are things in life that are worthwhile and thus they are combining the physical and spiritual expressions, and as they do this their life will become more complete. Then will they know that life in the world of physical expression has been the stepping stone to the spirit world, wherein they can realize that although their plans may not have been fulfilled on earth, their dreams and ambitions may not have been realized, yet they will have the opportunity in the fuller expression to continue, and so reach final success.

May the children of earth try to analyze this lesson, may they understand that always they are guided by Universal Intelligence which knows best what earth's children need.

Farewell.

OKLAHOMA

The Thirtieth Annual convention of the Oklahoma State Spiritualist Association will be held in Enid on May 21, 22, 23 and 24. It will open with a banquet on May 20, at the Oxford hotel, where all sessions will be held.

Notes, Excerpts and Comments

Rev. A. Cervin, vice-president of the Texas Spiritualist Association and trustee on the board of the National Spiritualist Association, was the principal speaker for the First Spiritualist Church of Houston, Texas, on March 31, when the anniversary of Modern Spiritualism and Gratitude day were celebrated. In his address Rev. Cervin paid tribute to the founders of Modern Spiritualism and workers who have faithfully carried the banner, and also referred to *our own pioneer worker*, Miss Annie Martin, one of the signers of the charter, who, although past eighty-five years of age is still an ardent worker in the cause. Other signers of the charter present were Mrs. E. Morgan and Mrs. E. Plitt, who are also still active in the work.

Mrs. Lillian Benedict, the president of the church, who presided, spoke of the work of Mr. and Mrs. W. H. Goetsman, who have been active in the cause for several years.

Others taking part in the service were Rev. Myrtle London, pastor; Mrs. E. P. Bradley of El Paso, Superintendent of Lyceums, and Rev. Mary Rogers of the Memorial Spiritualist Science Church of St. Louis, Mo.

This church, which owns its own church home freed of incumbrance, feels that it has every reason to feel grateful and to rejoice.

* * *

"Since the Spiritualist Success Church at Santa Barbara was re-opened about a year ago the officers of the California State Spiritualist Association have secured for our church some of our best workers," writes Mrs. Mary E. Orr.

"Mrs. Sadie Herrick was with us for two months, but was recalled to Los Angeles because of the illness of her husband, Rev. Del Herrick. Mrs. Elizabeth Ganor, formerly of Colorado Springs, but now of Santa Barbara was then engaged. Her work has been very satisfactory, and we have had very good attendance.

"On Anniversary Day (March 31) Dr. Victoria Barnes was the speaker, with L. Madison Norris, secretary of the California State Spiritualist Association, Mrs. Amelia Ralph and Maria Sykes as message bearers. Mr. George Ralph, vice president of the California State Spiritualist Association, presided.

"Our Thursday evening services are also well attended."

* * *

Dr. Victoria Barnes of Gary, Indiana, was speaker at the Central Spiritualist Church of Los Angeles on March 17. The lecture was followed by messages by Rev. Elizabeth Courtney, pastor of the church, Mrs. Blanche Wegeman and Mrs. Cora Collins.

On March 31 the Lyceum of this church took part in the celebration of the eighty-seventh anniversary of Modern Spiritualism and the forty-third anniversary of the Summerland Spiritualist Church. The program was under the direction of Mrs. Amelia Ralph, State Superintendent of Lyceums of California. At the evening service held in the Central Spiritualist Church Rev. Thomas Grimsaw spoke on the Future of Spiritualism.

The Easter services consisted of a service of the Lyceum and an open forum in the morn-

ing with regular services afternoon and evening. Messages in the afternoon were given by the pastor, who was also the speaker of the evening, taking for her topic Spiritualists' Conception of Easter. The message mediums in the evening were Mrs. Blanch Wegeman and Mrs. Cora Collins.

* * *

From the California State Bulletin we learn that during April mass meetings have been held in San Diego, and San Francisco.

On Easter Sunday a charter was presented to the Community Spiritualist Church of Los Angeles, of which Juliette A. Tripp is the minister.

* * *

We regret to learn that Rev. Florence Becker, pastor of the Golden Gate Church of California is in the hospital.

* * *

We are glad to note that the Lynn Spiritualist Association of Lynn, Massachusetts, has again opened its Lyceum after several years of inactivity. The opening service was well attended and this church feels much encouraged.

* * *

Rev. Hugh Gordon Burroughs, pastor of the Universal Spiritualist Brotherhood Church of Chicago, will spend the summer in the east, and is open for engagements in the eastern camps and churches during July, August and September. He can be reached at 6045 St. Lawrence Avenue, Chicago.

* * *

When Charles R. Smith, president of the Morris Pratt Institute, was in Chicago last month he told us that many inquiries had already been received by the secretary in regard to the opening date, the curriculum and terms of enrollment. He further said:

"We invite inquiries in regard to the Morris Pratt Institute, and I am sure that if the churches and Spiritualists will boost this, their own school, by the opening date, September 18, there will be a splendid enrollment, and the coming year will be the best in the history of the school."

* * *

Jack C. Buchholz of Columbus has been appointed vice president of the Ohio State Spiritualist Association until the next convention, to fill the vacancy caused by the passing of the late Rev. Estelle Fiebrig.

* * *

Bertina W. Gates, president of the First Spiritualist Church of Denver, Colorado, writes:

"We are very happy to tell of the progress of our church, which was organized December 15, 1934. Those who had been faithful attendants, at our Spiritualist Center met at the home of Mr. and Mrs. George Wright, Sr., on Cook Street, to organize a Spiritualist church, which by the suggestion of our National President, Mr. Joseph P. Whitwell, while in our City last November—was given the name of the First Spiritualist Church.

The following officers were elected, president, Mrs. Bertina W. Gates; vice-president, Charles Benoit; secretary, Mrs. Freda Martin; treasurer, George Wright, Sr. Trustees,

Mrs. Katherine Benoit, Harold Watkins, Edwin Heaford, Martin Breither, Mrs. Emma Lindberg.

The Charter was presented by Louise E. Brown, National Missionary at Large, N. S. A., Sunday, January 6, 1935.

Each Sunday evening since the organization we have had large audiences and are happy to say the great portion of our congregation are especially interested in the lectures.

The first business meeting since the organization was held at the home of Mr. and Mrs. Wright, Saturday, January 5, 1935. Among other business transacted Rev. Louis E. Brown was unanimously engaged as our pastor. It is through the untiring efforts of Mrs. Brown that this church has been organized and we are all very happy that she will be the first pastor. Our membership is steadily growing.

Our monthly socials are quite a success, not only from a financial but from a social standpoint.

We extend a hearty invitation to all National workers to visit us.

* * *

The Moses Hull Assembly—Second Spiritualist Church of West Allis, Wisconsin, celebrated its eighth anniversary and the 87th Anniversary of Modern Spiritualism, on Sunday, March 31st, by a special afternoon and evening service, and dinner. An interesting coincidence was the birth of a daughter early Sunday morning, to Mr. and Mrs. Chester C. Feavel, members of the church. Mr. Feavel is a trustee of the church and an able speaker.

The afternoon services consisted of short talks by workers of various churches. Mrs. Jennie Wilds, vice-president, presided. Mrs. J. J. Miller, president of the church, was unable to be present due to the critical illness of her husband, Jos. J. Miller, who is also a devoted worker for the Cause of Spiritualism. A number of vocal duets were rendered by Mrs. Elsie Conrad and Mrs. Florence Dressler, which were very much enjoyed.

Mr. Edward J. Streit the speaker for the evening, delivered a most impressive address in which he paid glowing tribute to the pioneer workers. The message bearers for the evening were Mrs. Chas. Kerr, Mrs. Himbert, Mrs. Jacobs, all of whom were visiting workers, and Mrs. Jennie Wilds and Mr. Edw. J. Streit of this church.

* * * * *

The First Spiritualist Church, Peru, Indiana, celebrated the eighty-seventh anniversary of Modern Spiritualism on March 31 with afternoon and evening services and chicken dinner served to many guests. Mrs. Ira Lare of Ft. Wayne, Indiana lectured in the afternoon on Modern Spiritualism and in the evening on, How Big Are You? Mrs. Beatrice Smith of Muncie gave messages at both services, as did also Mrs. Mary Lytle of First Spiritualist Church, Wabash, Ind., Mrs. A. J. Fortune, pastor and Grace Roberts, president of the First Spiritualist Church of Peru, and Arthur Jones of Kokomo, Indiana. Guests were present from many surrounding towns.

* * *

A one hundred per cent increase in membership during the year is the record of the First Spiritualist Healing Church of Bellville, Illinois, as shown at the annual business meeting

(Continued on Page 13, Col. 2)



**LYCEUM
DEPARTMENT**

Conducted
MRS. ANNA W. WALLACE

*Superintendent of the Bureau of
Lyceums of the N. S. A.*

400 West 19th Street
Oklahoma City, Okla.

May Manual Lesson

A united search after Truth is the legitimate work of every Lyceum session.

Make the Lyceum the center of whatever ennobles the character. Beware of sameness, or dullness, in programs of entertainment or regular sessions.

No hard tasks, no learning of difficult questions. Aim at making the children happy; Sunday, the pleasantest day of the week.

Drill in music, cultivate the dramatic, give scope for the humorous. If any one should be unkind to you, you can not afford to return it to them; such an action stains your life.

The highest aim of education is to reveal the life and the form of that individual perfection which is implanted in the human soul.

Texas Lyceum workers are asking for the summer Quarterly as they are not closing their Lyceums. Texas cheers the Quarterly. Orders sent for number required and necessary remittance would make us sure of a summer number. Let us hear from others.

Michigan, Wisconsin, New Jersey, gave splendid account of progress in April issue of this paper. Wisconsin sent me a lovely Lyceum badge with colors representing the Lyceum groups, to add to my collection of pictures and tributes.

Miss Catherine Jungen, Supt. of New Jersey adds her influence to the use of playlets and entertainments to show the fellowship and happiness that are to be found in Lyceum.

As distinguished teachers, whose names appeared in the April paper, I stress the writers, Mr. Emerson, Mr. Grimshaw, Critique of Spiritualism by N. Analyticus, Bertha Hogan Stone, Robert Allen, Minnie Meserve Soule, Mrs. Schauss and always the Editor, our National President. Increase the power of the paper and benefit the student. No more accurate and excellent historical and evidential matter is to be found anywhere. Use these writers and others in your study and teaching.

Spiritualism needs nothing to substitute its own teaching. Teach it from its own sources and honor a noble cause. Have you secured your Lyceum report blank and sent in your report? Do not fail to do so.

Anna Wallace, Supt. of Lyceums.

How is the principle of Wisdom to be applied in Healing?

(1) By arranging all foods, habits, occupations, situations, and sentiments, into such harmony as will not tax the strength and energies of the physical and mental constitution.

(2) By feeling superior to the invasion of disease, by feeling the entire individual to be powerful against unnecessary disturbance; for generally speaking, "as a man thinketh in his mind, so is he." ("Seer" Davis)

Mind can be acted upon by spiritual beings.

Spirits breathe their influence and discourses upon the mind without disturbing repose or exciting suspicion of that power.

When the mind receives an impression from the spirit world, the true import of that impression will be recognized by the individual who obtains it.

We must not accustom our minds to depend too much upon the guardian spirit for direction and happiness. When we learn our duty and destiny, or have certain convictions concerning them, we should act in strict accordance with all the light we possess.

Again, let us inquire, What is Truth? This is the question of questions; The beginning, middle and end of all inquiry!

NOTES, EXCERPTS AND COMMENTS

(Continued from Page 12, Col. 3)

held March 17. At the election of officers William Meir was re-elected president, Mrs. Laura Schmidt, secretary, and J. A. Whitter, treasurer. C. W. Horzman was re-appointed pastor and Mrs. Merle Horzman succeeds herself as superintendent of the Lyceum.

This church has been very active this year and all departments have been successful. Aside from the Ladies Aid, the Lyceum and the Sunflower Circle, which is a great asset to the church, there is also an extensive library, which is well patronized by both Spiritualists and investigators.

* * * * *

Mr. J. P. Whitwell, President of the National Spiritualist Association, gave a very interesting and instructive lecture upon the philosophy and religion of Spiritualism at the First Spiritualist Church of Cicero, Illinois, on Sunday afternoon, April 7. The lecture was followed with greeting from the Board of trustees of the Illinois State Spiritualist Association conveyed by Mr. F. M. Jadwin.

Spirit Messages were given by Mrs. Minnie Dick, Miss Leona Kelso, Rev. Edith Jadwin, pastor, and Mrs. Lea Drews, all of which were clearly given and much appreciated.

The First Spiritualist Church of Cicero is one of the youngest Churches chartered by the State Association, and is progressing in a very satisfactory and pleasing manner, now having more than eighty members in good standing.

The chapel is very neatly and comfortably arranged in the basement of the home of Mrs. Lea Drews, the president, at 5033 West 25th place and meetings are held on six days every week, the principal meetings being on Sunday afternoon at 3 o'clock and on Monday evening at 7:45, when regular church services are held.

* * *

The Golden Rule Spiritualist Church of Binghamton, of which Rev. Elsie Bunts is pastor, has arranged with a local broadcasting station for a fifteen minute broadcast once a month. On March 27 the Lyceum of this church broadcast the Lyceum service.

* * * * *

The First Spiritualist Church of Minneapolis, under the able leadership of E. Garfield Stegner, has had an active winter. Much interest has been shown both in the services and social activities. Several card parties and dances were given by the Ladies' Aid and

Young People's Society, all of which were well attended and a good time reported.

Mr. Stegner's lectures have gripped the congregation. Through his sincerity and earnest work in his lectures, he has attracted many friends for both himself and the church. He has put forth spiritual ideas in a new and attractive manner that has drawn the attention of the public to the First Spiritualist Church.

The mediums of the church have, in their usual faithful manner, taken an active and interested part in all proceedings.

Easter Sunday marked the celebration of the fortieth anniversary of this organization, first known as The Band of Peace; and the twentieth anniversary of its coming into this church building. There was a special morning candle service, after which the Ladies' Aid served an Easter Dinner. The entire afternoon was devoted to a program for the homecoming of all old and new members of the church, many visitors were made welcome. The mediums of this church and visiting mediums gave many readings as requested. It was a glorious get-together meeting well worthy of the occasion and was enjoyed by all.

* * * * *

Dr. Victoria Barnes of Gary, Ind., who has been spending the winter in California, was the speaker for the First Spiritualist Temple of San Bernardino on Friday, March 22. Other speakers during the week end were Estella Oyer, Marie Sykes and Mrs. Minnie Modlin. Message bearers were Beatrice Goatcher, Dolly Thuness, Amy Elliott, L. M. Norris, Mildred Frazier and Marie Sykes.

Recently Rev. H. Hegdahl, pastor of the church, was given a surprise party in honor of his birthday by members of the church. There was a large attendance and he received many beautiful presents. Among the guests were several friends from out of town.

LYCEUM SUPPLIES

Revised Price List for Lyceum Supplies, which may be obtained from Rev. Melvina Hostak, assistant superintendent of Bureau of Lyceums, Wonewoc, Wis.	
On Time Pins	each .03
On Time Cards	2x6, 12 .25
Verse Cards, Size 1 1/4x1 1/4	50 for .25
Verse Cards, Size 1 1/2x1 1/4	50 for .25
Verse Cards, Size 1 1/2x2 1/4	50 for .25
Verse Cards, Size 2 1/2x4 (merit cards)	12 for .25
We Miss You cards for absentees (postal cards)	12 for .25
Birthday greeting cards (postal cards)	12 for .25
Attendance Cards 3x5 (red for scholars)	100 for 1.00
Birthday buttons, 1-inch celluloid	each .03
English Manuals	each .85
Officers Manuals	each 1.25
On Time pins, 1-inch	each .03
Reward of Merit buttons, 1-inch	each .02
Lyceum Sunflower pins	each .25
Oral Primer for children under 10 years	each .15
Introduction to Spiritualism and Lyceumism	each .20
Students Handbook, No. 2	each .20
Spiritualism for the Investigator, No. 3	each .25
Advent and Beginning of Modern Spiritualism	each .25
Essays on Reasoning Handbook, No. 5	each .25
Baby Plants and How They Are Born, No. 6	each .20
The Oral Grade Reader, No. 7	each .20
Bible Studies in Spirit Communion	each .25
Summaries and Glossaries of Lyceum Manual	each .10
Andrew Jackson Davis Manuals	each .25
Lyceum Leaflets with lessons for each Sunday	each .05

Spiritualist Manual

Revised Edition

Compiled, adopted and recommended by the

NATIONAL SPIRITUALIST ASSOCIATION

For use by teachers and students of

SPIRITUALIST PHILOSOPHY

Price \$1.50. Prepaid

Can be obtained from N. S. A. Headquarters

Washington, D. C.

H. P. STRACK, Sec'y

600 Penna Avenue, S.E.

or from

JOS. P. WHITWELL

765 Oakwood Blvd., Chicago, Ill.

THE

N. S. A.

JUNIOR LEAGUE

H. David Skelly,
Secretary
1650 Broad St.
Greensburg, Pa.

J. J. Buchholz,
President
561 Jenkins Ave.
Columbus, Ohio

The outlook of the League's future is filled with much optimism, if we are to base it upon the contents of many letters received voicing the support of our young people everywhere. The last two months have marked a growing interest among our young people in the League and its aims and purpose. It is hoped that at the coming board meeting of our N. S. A. Board in Chicago, that the League's charter will be approved, thus making it possible for the League's Board to legally accept the applications of several chapters already functioning, and be in a position to present each chapter with a document or certificate of affiliation. Let it be remembered that it is the League's plan to work at all times for the interest of the National and State Associations.

The appointment of a program committee will soon be made to take charge of our N. S. A. Junior League Day—Saturday, August 24, at Lily Dale, New York. It is hoped that many of our young people will plan to be at the Dale for the event. Let us show our appreciation to Mrs. Humphrey by having a big turnout, and thereby assure a successful day for our worthy League.

Emil Reichel of Milwaukee, Wisconsin, writes: "The Junior League had a symposium on the afternoon of March 7 at the Wisconsin State Spiritualist convention with members of the National League in charge assisted by older workers.

"Mrs. Jean Kneprath acted as chairman, William Woodworth spoke on the work and activities which should be the efforts of every League member. He was followed by Emil Reichel who spoke on the formation of a league and the principle and purpose of it, to supply qualified leadership when the demand is made, after which Mr. Hugh Burroughs spoke on the value of training the younger people to be able to fill the vacancies that occur from time to time in the pioneer ranks. Mrs. Maude Kline an organizer for the Junior League gave messages and was assisted by Mrs. Elizabeth Bub and Mrs. Helen Marth of Milwaukee. The League is thankful to the older workers for their support in organizing the Junior League.

"The formation of a chapter is assured in Wisconsin. Many young people are planning on attending next National Convention."

Mrs. Winifred P. Rickner of Rochester, N. Y., writes: "The Cadwallader Shrine Chapter of the National Spiritualist Junior League was formed February 10, 1935, in Plymouth Church with a membership of twenty-five young people. The first official meeting was held March 11, and the officers elected were: Mrs. Winifred P. Rickner, President; Mrs. Edith Gelder, vice-president; Arlene Gelder, secretary; Florence Cooper, treasurer. Five new members were also accepted into the chapter by the payment of ten dollars which was donated by Mr. S. A. Campbell.

"The first social party by the Cadwallader

Shrine Chapter of the Junior League of Plymouth Church, Rochester, N. Y., was given Thursday evening, March 7, in the form of a roller skating party. There were twenty-five members that participated. At eleven o'clock they motored to the home of Mr. Jack De-Drain where a buffet lunch was prepared. A very enjoyable time was had and it was voted upon that these social gatherings continue weekly.

"Plans for a minstrel play are now in progress, by the members and we know it will be a huge success."

Due to a lack of data in connection with the organizing of The Cadwallader Shrine Chapter the writer failed to give credit in last month's message to persons who played an important part in the formation of this chapter. May we give credit at this time to Mr. Ferris and Mr. Campbell for their kindness and generosity, and to the determined efforts of Mrs. Rickner, second vice president of N. S. A. Junior League.

In closing let us not forget the League's Motto. A Winner Never Quits—A Quitter Never Wins. "Never Say Die" is the real Spiritualist's cry. Stand by your League—give it your support that it will be able to do the things it planned for our great Cause.

CHURCH DEDICATED

After several years' hard work and fond anticipations, the members of the First Spiritualist Church of St. Paul are erecting a very beautiful temple which will have a seating capacity of about 450.

Meetings are now being held in the basement of the Church, which is of the same size as the auditorium of the Church, but owing to the fact that rooms are taken off for kitchen, dressing room, boiler room, pastor's room, it has not quite the seating capacity that the upstairs will have when completed.

The building was opened about the middle of March and on the last three days of that month the mid-winter mass meeting of the Minnesota State Spiritualist Association was held within its walls. All of the meetings of the three day sessions were well attended, and at evening services many people were turned away because of lack of seating capacity.

On Sunday, April 14, we were privileged and most happy to have with us Rev. Joseph P. Whitwell, president of the National Spiritualist Association, to dedicate our church to the angel world and to the great cause of Spiritualism. For more than twenty years President Whitwell was president of this Church, and it was a source of great joy to his many friends to have him with us on this occasion.

Dedication services were held on Sunday afternoon and evening with Mr. C. L. Pettee, president of the church presiding. Mr. Victor Blunck, president of the Minnesota State Spiritualist Association, and Mrs. Ruth Burnett, pastor of the Church, were also on the platform.

The musical program was beautifully arranged the opening vocal solo, *Open the Gates of the Temple*, being very splendidly rendered by Miss Violet Gould. Other solos were sung and there were several piano solos by Mrs. A. J. Fandel.

The lectures of the afternoon and evening

were given by Mr. Whitwell and following the afternoon lecture, Mr. Whitwell and Mr. Pettee, received, extending the right hand of fellowship to the following: Mrs. C. E. Ridge, Mrs. E. A. Mickle, Miss Vera Stanekowitz, Mr. and Mrs. G. Koech and Mr. N. Masters.

Following the reception of the new candidates into membership in the church, a presentation was made by Mrs. W. Borkenhagen, a loyal member of the church, of a very beautiful large Sunflower Banner, embroidered on a large white silk background, in memory of the many mediums, ministers and workers, who had labored for the welfare of the Church during past years, Mrs. Borkenhagen also presented to the Church a very beautiful, large, American Flag, in memory of her brother who had passed on into the Spirit Side of life.

Between the afternoon and the evening services, a bountiful dinner was served.

In spite of the fact that the weather had turned most inclement, with snow and a strong, cold wind, the church was filled almost to capacity at the evening services.

The First Spiritualist Church, which was the church home of the late Rev. Ellen Whitwell, who was ordained there and served as pastor for more than thirty years, was organized under the name of the St. Paul Spiritual Alliance on April 7, 1889, and was incorporated on August 5 of the same year. It was the first Spiritualist organization in St. Paul.

The first president was Mr. Trowbridge. The second president was the late John R. Maxwell, who was also the first president of the Minnesota State Spiritualist Association, and later moved to Texas where he became president of the Texas State Spiritualist Association. The third president was Mr. M. T. C. Flower, who held the office for a short time and was succeeded by Mr. W. C. Edwards.

Mr. Grant was the first vice-president and Mrs. Grant was the first secretary. Mr. Sauer, the first treasurer held the office for twenty-five years.

The first speaker was Dr. Alexander J. McIver Tyndal. Other early workers were Mrs. Tyron, Ida Sherwin Ives, Mr. Ireland, Mrs. Asa Talcott, Mrs. Lyness, Mr. and Mrs. Kates, Will J. Erwood, Mrs. R. S. Lilly, Mrs. Catherine McFarlin, T. Grafton Owen, O. W. Smith, Ruth R. Ridges, Elizabeth Harlow Goetz, Moses and Mattie Hull, T. B. Austin, Mrs. Lowell, Mr. and Mrs. C. P. Follett and Mrs. Jacobs. Many of these are now in the spirit world, but all did their part with their late beloved pastor, in building a foundation that has stood the test of years and those in spirit can rejoice with those still here in the result of their efforts which have brought them a building of their own.

In May, 1900, a business meeting was held, but no one would accept the office, so no officers were elected. Everything seemed to be at a standstill and it began to look as if the society would break up. Finally Joseph P. Whitwell consented to accept the office as president for a few months so they could hold the charter until they could find someone else. In September that same year Mr. Whitwell was declared president and held the position until he moved to Chicago in 1932, when Mr. C. L. Pettee was elected, who now holds the office.

DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association,
U. S. A.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

DEFINITIONS

Adopted by the
National Spiritualist Association
October, 1914, 1919, 1930

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication by means of mediumship, with those who live in the Spirit World.
2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this, and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.
3. A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.
4. A Spiritualist healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathologic conditions.

Spiritualism is a Science because it investigates, analyzes and classifies facts and manifestations demonstrated from the spirit side of life.

Spiritualism is a Philosophy because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

Spiritualism is a Religion because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, which are the laws of God.

Spiritualist Hymnal

Published by the N. S. A.

156 Spiritual Songs with Music

PRICES—Cloth bound, 50 cents single copy; 10 cents extra for postage. \$5.00 per dozen copies or in lots of 25 or more 40 cents each.
Pasteboard binding, 30 cents single copy, 5 cents extra for postage. In lots of 25 or more 25 cents per copy.
In quantity shipments the carrier charge is added; either Express or Parcel Post rates. No. C. O. D. shipments.
Sunflower Pins & Buttons.....25c each \$2.40 per dozen
Marriage certificates.....25c each 2.40 per dozen
Baptismal certificates.....15c each 1.20 per dozen

Address all orders to

NATIONAL SPIRITUALIST ASS'N
600 Pennsylvania Avenue, S. E.
Washington, D. C.

CENTRAL NEW YORK CONFERENCE

The second annual spring conference of the Central New York National Spiritualist Association churches opened in the First Spiritualist Church of Syracuse with an open forum on Tuesday afternoon, March 19. The discussion was led by Mrs. Laura Reynolds of Susquehanna, Pa. The topic was, Are Spiritualists Communing with the Devil?

The churches represented in the conference were the Golden Circle Spiritualist Church of Rome, the Golden Rule Spiritualist Church of Binghamton, Plymouth Spiritualist Church of Rochester, and the First Spiritualist Church and Golden Rule Spiritualist Church, both of Syracuse.

In the evening a banquet was served by the Golden Rule Spiritualist Church of Syracuse.

On Wednesday morning a Lyceum symposium was held with Mrs. Edna Thurston of Syracuse, Chairman. Other speakers were Mrs. Mildred Hall of Rochester, and Gerald Porter of Syracuse.

Rev. Elsie Bunts, pastor of the Golden Rule Spiritualist Church of Binghamton was the speaker at the afternoon services, which were under the auspices of that church.

The speakers for the evening were Rev. Lelia Williams, pastor of the First Spiritualist Church of Syracuse, and Mrs. Goldie Guernsey, pastor of the Golden Rule Spiritualist Church of Syracuse.

Thursday morning was devoted to a healing symposium with Rev. Robert J. Macdonald, pastor of the Plymouth Spiritualist Church, Rochester, chairman. Others taking part were Mrs. Mable McChesney of Rochester, George H. Houghton of Syracuse, Rev. Elsie Bunts, Binghamton, and Rev. Lelia Williams, Syracuse.

The speaker for the afternoon was Rev. Bessie Maxwell, pastor of the Golden Circles Spiritualist Church of Rome.

The conference closed Thursday evening with a lecture by Rev. Robert J. Macdonald.

At the close of the regular services small circles were formed and messages were given by the visiting mediums.

Called Beyond

Morrow: Elsie Mildred Morrow, daughter of Cornelia LeFevre Morrow, passed to the higher life on March 3, after having been twenty-eight years an invalid. She was laid to rest from the Moreland Funeral Parlors, Tuesday, March 5, at 2:00 P. M., Rev. George B. Cutter officiating, assisted by Rev. Robinson. Songs by Mrs. Grace Wise. We are sure our loss is her gain in knowing that she is made whole and can walk again.

Sandstrum: Mrs. Wilma Sandstrum, for twenty-five years a member of the First Spiritualist Church of Minneapolis, Minn., passed away March 9. Services were conducted by E. Garfield Stegner at the Welander-Quist Funeral Home, March 11 at 3 P. M. Burial at the Crystal Lake Cemetery.

Engle: Frank T. Engle passed to the Higher Life on March 28, 1935, at his home in Detroit.

Mr. Engle was sixty-three years of age and had been a Spiritualist and a healer for many years.

He is survived by his widow, one daughter, Mrs. Carrie Rivers of Little Rock, Arkansas, two sons, Charles and Jesse and other relatives.

The funeral service was conducted by Rev. Laura Crawford of Detroit. Burial at Royal Oak, Michigan.

Buffum: Almon A. Buffum, aged eighty-five, passed to the higher life April 3 at the home of his daughter in Rock Island, Ill. For more than thirty years he was a member of the Mississippi Valley Spiritualist Association, holding offices for twenty-one years. Three years ago last August they made him President Emeritus and hung his picture in the office of the lodging hotel at Mt. Pleasant Park, Clinton, Ia. He was a member of the Eastern Star and Masonic lodges, both of Andalusia, Ill., and the White Shrine of Rock Island; also of the Pioneer and Old Settlers' Association of Rock Island County.

Mrs. Eva Middleton, pastor of the Spiritualist Church of Truth of Davenport, Ia., conducted the services, which were held at the Hodgson and Hoban chapel. Members of the Masonic lodge acted as pall-bearers and had rites at the Davenport Crematorium, where incineration took place.

He is survived by one son, Paul W., of Richmond, Calif., and two daughters, Mesdames Bertha A. Chambers and Ruth B. Maucker, of Rock Island.

Randall: Mrs. Francis Randall passed to the Higher Life at Detroit, Mich., on March 30. Mrs. Randall had been a Spiritualist for the last twenty-five years and she was a charter member of the Church of Truth, Detroit.

She is survived by one son, Joseph, and one daughter, Mrs. Blanch Devine.

Funeral services were held April 2 at the Carl Walls funeral chapel, Rev. Jennie Whipple officiating. Interment was in Grand Lawn Cemetery.

Dickson: Henry Dickson passed to the Spirit World on April 10, 1935, at his home in Chicago.

Mr. Dickson had been a Spiritualist for many years and was a member of the Universal Spiritualist Brotherhood Church of Chicago, and always took part in the service by reading an appropriate poem.

He is survived by one son, Roy, and a brother.

Funeral services were held on April 10, Rev. Hugh Gordon Burroughs officiating.

Miller: Jos. J. Miller, aged 73, passed into the Higher Life on Sunday, April 7, after an illness of several months. Mr. Miller was an ardent Spiritualist for more than twenty years and an active worker in the Moses Hull Spiritualist Church of West Allis, having been a charter member and a trustee since its inception in 1927, but resigned as trustee in December, 1934, due to his failing health.

Surviving him are his widow, Christine, who is president of the Moses Hull Spiritualist Church of West Allis, Wis., two sons, Fremont and Harvey, and one daughter, Loraine.

Funeral services were conducted by Mr. Chas. Buchta. Interment was in Forest Home Cemetery.

Be the mind of man ever so fine, if it can harbor a thought of hatred, it is not in harmony with the spiritual laws of the universe.—Marian Doern.

MORRIS PRATT INSTITUTE
WHITEWATER, WISCONSIN

A training school for the preparatory and graduate student in the Science and Philosophy and Religion of Spiritualism.

1935-1936 Term beginning September 18, 1935, running to May 17, 1936.

The only training school in the world entirely devoted to training those desiring to perfect themselves for the Ministry of Spiritualism. Endorsed by various States, and The National Spiritualist Association.

Make registration now by sending your name and address, and statement of educational qualifications to the president or secretary before August 15, 1935.

Do not postpone this opportunity of being of service to the Movement. Register Now. Tuition \$50.00 for full year's term.

Jeannette J. Kneprath, Secy.
1618 W. Lloyd St., Milwaukee, Wis.
Chas. R. Smith, President.
2147 N. 52nd St., Milwaukee, Wis.

VISITING LIST

THE NATIONAL SPIRITUALIST will publish hereafter in the Visiting List the name of Church or Society, place of meeting, hours of Sunday Services only, with name and address of Pastor, or President. No card under this heading will be accepted for a shorter period than six months. Cards of four lines six dollars a year, payable semi-annually.

Akron, Ohio—THE HOME SPIRITUALIST CHURCH, Cor. Pine and Chestnut Sts. Services every Sunday, 7:45 P. M. Lecture, Messages and Healing. Mrs. B. L. Failor, Pastor.

Belleville, Ill.—FIRST SPIRITUALIST HEALING CHURCH, 401 S. Jackson St. Services every Sunday, 7:45 P. M. Lecture and Messages. C. W. Horzmann, Pastor.

Birmingham, Alabama—PROGRESSIVE SPIRITUALIST CHURCH. Auditorium, Lincoln Life Bldg., corner 1st Ave. and 19th St. Services each Sunday 3 and 7:30 P. M. Pastor's Study, 202 same building. Orpha C. White, Pastor.

Chicago, Ill.—UNIVERSAL BROTHERHOOD SPIRITUALIST CHURCH, 32 W. Randolph St., Ninth Floor. Services every Sunday morning at 10:45. Rev. H. G. Burroughs, Pastor, 6045 St. Lawrence Ave.

Chicago, Ill.—CHURCH OF THE SPIRIT OF LOGAN SQUARE, 2651 N. Central Park Ave. Services every Sunday. Lyceum 10 A. M. Lecture, Messages and Healing, 7:45 P. M. Rev. Frank Joseph, Pastor, 2424 N. Lowell Ave.

Chicago, Ill.—THE PSYCHIC SCIENCE SPIRITUALIST CHURCH, Unity Church Bldg., 656 Barry Ave. Services Sunday, 8:00 P. M. Lecture and Messages. Rev. Bessie Woodworth, Pastor, 5549 Broadway.

Colorado Springs, Colo.—SPIRITUAL CHURCH OF TRUTH AND SCIENCE, 20 South Tejon Street. Third floor, K. P. Hall. Services every Sunday at 7:45. Lecture and Messages. Rev. Anna Schisler, Pastor. Dr. F. A. Mason and Mattie Drake, Assistant Pastors.

Colorado Springs, Colo.—FIRST SPIRITUALIST CHURCH, 109½ North Tejon St., Second Floor, McIntyre Bldg. Services every Sunday at 7:30 P. M. Mrs. Ellen Welty, speaker and Medium. I Delight Dillenbeck, president, 219 Bonfay Ave.

Detroit, Mich.—GOOD-WILL SPIRITUAL TEMPLE, Eastern Star Temple, 80 West Alexandrine. Services every Sunday. Lecture and messages, 7:30 P. M. Rev. Cecelia Gettens, Pastor. Phone Pingree 1176.

E. St. Louis, Ill.—THE SPIRITUALIST SCIENCE CHURCH, 16th and Cleveland Ave. Services every Sunday at 8 P. M. Lectures and messages. Rev. Pearl Barnes, Pastor, 4526 Caseyville Ave. East 6905.

Evansville, Ind.—THE UNION SPIRITUALIST CHURCH, corner Michigan and Third Ave. Services every Sunday at 7:45 P. M. Lecture, Messages and Healing. Rev. Jeanette Hoeppl, Pastor.

Milwaukee, Wis.—THE FIRST SPIRITUALIST CHURCH, 15th and Wright Sts. Regular Sunday evening services at 8 P. M.

Minneapolis, Minn.—FIRST SPIRITUALIST CHURCH, 616 Fifteenth St. Sunday services: Lyceum at 2 P. M. Lecture and Messages at 3 P. M. Lecture and Spirit Greetings at 7:45 P. M.

New York City—SPIRITUALIST CHURCH OF ETERNAL ADVANCEMENT, 124 W. 73rd St. Services every Sunday at 8:15 P. M. Pastor, Rev. A. G. Hensler. Message Bearers, Martha Connell and John Lamson.

New York City—SPIRITUALIST CHURCH OF PSYCHIC SCIENCE, 142 W. 78th St. Services every Sunday at 8:00 P. M. Rev. Conrad Hauser, Pastor.

New York City—BEACON LIGHT SPIRITUALIST CHURCH, 128 W. 72nd St. Services every Sunday evening at 8:00 o'clock. Hermine Leger, Pastor.

New York City—SPIRITUALIST TEMPLE OF UNIVERSAL HARMONY, 170 West 81st St. Services every Sunday evening at 8:00 o'clock. Kate Wise Krick, speaker and medium.

New York City—LOTUS SPIRITUALIST CHURCH, 1947 Broadway & 65th St. Services every Saturday evening at 8:00 o'clock. Bertha Grupp, Pastor.

New York State—Brooklyn—SPIRITUALIST CHURCH OF SACRED SCIENCE, 310 76th St. Services every Sunday at 11:00 A. M. and 8:00 P. M. Margaret Lamb, speaker and medium.

New York State—Brooklyn—COSMOPOLITAN SPIRITUALIST CHURCH, 12 Nevins St. Service every Saturday evening. Mrs. J. C. Murphy, speaker and medium.

New York State—Binghamton—GOLDEN RULE SPIRITUALIST CHURCH, Odd Fellows Temple, 299 Chenango St. Services every Sunday 7:30. Rev. Elsie Butler Bunts, Pastor.

New York State—Jamestown—Spiritual Science Church of Jamestown, N. Y., 111 South Main Street. Services every Sunday at 7:30 P. M. Elsie T. Woodworth, Pastor.

New York State—Rochester—PLYMOUTH SPIRITUALIST CHURCH, Plymouth Ave. and Troop St. Services every Sunday at 10:30 A. M. and 7:45 P. M. Robert Macdonald, Pastor.

New York State—Syracuse—FIRST SPIRITUALIST CHURCH, 535 Oakwood. Services every Sunday. Lyceum circle, 6:30 P. M. Lecture and Messages, 7:30 P. M. Rev. Lelia E. Williams, Pastor, 543 Oakwood Ave.

New York State—Syracuse—PIL GRIM SPIRITUALIST CHURCH, Larned Block, So. Warren St. Services every Sunday, 7:30 P. M. W. J. Berwick, President.

New York State—Rome—GOLDEN CIRCLE SPIRITUALIST CHURCH, Odd Fellows Temple, 120 N. Liberty St. Services every Sunday at 7:30 P. M. Rev. Bessie R. Maxwell, Pastor.

New York State—Lily Dale—LILY DALE SPIRITUALIST CHURCH, Services every Sunday at 10:30 A. M. and 7:30 P. M. Rev. Louise B. Arisman, Pastor.

New York State—Niagara Falls—PROGRESSIVE SPIRITUALIST CHURCH, Services held in Unitarian Church, Sunday, 7:30 P. M. William J. Landis, Pastor.

New York State—Buffalo—CHURCH OF SPIRITUAL SCIENCE, Main St. at East Ferry. Services every Sunday at 8:00 P. M.

Omaha, Neb.—FONTENELLE CHURCH OF OMAHA, Oamo Hall, 21st and Cummings Sts. Services every Sunday at 8:00 P. M. Mrs. Ella Gardner, Res. 1436 N. 19th St. Home phone Web. 3251.

Philadelphia, Pa.—THIRD SPIRITUALIST CHURCH, 1421 N. 16th St. Services every Sunday. Lyceum 3:00 P. M. Lecture and Messages 8:00 P. M. Rev. Elizabeth Harlowe Goetz, Pastor.

Philadelphia, Pa.—FIRST ASSOCIATION OF SPIRITUALISTS, Master St., west of Broad St. Sunday services: Lyceum 2:30 P. M. Lectures and Messages 3 P. M. and 8 P. M. Rev. M. B. Schulz, Pastor.

San Francisco, Calif.—GOLDEN GATE SPIRITUALIST CHURCH, affiliated with the C. S. S. A., 240 Golden Gate Ave. Services every Sunday at 8:00 P. M. Lecture, Healing and Messages. Florence S. Becker, Pastor.

St. Joseph, Mo.—THE FIRST SPIRITUALIST CHURCH, 119 South Sixth St. Services every Sunday. Lecture, 3:00 P. M.; Healing, 3:30 P. M.; Lyceum, 6:30. Rev. Lou A. Ward, Pastor.

St. Paul, Minn.—FIRST SPIRITUALIST CHURCH. Spiritualist Hall, 316 Minnesota St. Services every Sunday, Lecture and Messages, 7:45 P. M. C. L. Pettee, President.

Taylor, Texas—AMERICAN SPIRITUALIST CHURCH, West Fourth St. Services every Sunday. Lyceum and Bible Class, 10:00 A. M.; Spiritualist Young People's Union, 6:30 P. M.; Lecture and Messages, 7:30 P. M. Rev. A. Cervin, Pastor.

West Hollywood, California—THE TEMPLE OF IMMORTALITY, Marquis Theatre Bldg., Melrose at Doheny. Services Sunday evenings at 8:00 o'clock. Lecture and messages. Katherine Von der Lin, Pastor, 8921 Dorrington Ave.

SECRETARIES OF STATE ASSOCIATIONS

California—Madison L. Norris, 1401 S. Berendo St., Los Angeles.

Colorado—Dr. Wm. James, 3336 Bryant St., Denver.

Connecticut—Winifred I. Keeney, 297 Wethersfield Ave., Hartford.

Illinois—Fred Wilson, 6637 So. Ashland Ave., Chicago.

Indiana—Velma Hool, 410 Lincoln Way, East, South Bend.

Iowa—Miss Lucile Millar, P. O. Box 264, Dubuque.

Kansas—Charles Pabst, Pittsburgh, Kans.

Maine—Mrs. Mary Drake Jenne, Etna, Maine.

Massachusetts—Emily E. Barrows, 334 Commonwealth Ave., Boston.

Michigan—Mrs. Loretta E. Schmitt, 754 W. Grand Blvd., Detroit.

Minnesota—P. H. Stacey, 2815 Second Ave. S., Minneapolis.

Missouri—J. W. Dennis, 112 W. 39th St., Kansas City, Mo.

New Jersey—Mrs. Mary DeLaney, 529 Elm St., Camden, N. J.

Ohio—Mrs. Alice Lamb, Box 27, Sta. D., Cincinnati, Ohio.

Oklahoma—Mr. John Cuddy, 1321 E. Second St., Tulsa.

Pennsylvania—Charles Wieland, 3120 N. 7th St., Philadelphia, Pa.

Texas—Mrs. Maggie Slutter, 225 E. Locust St., San Antonio.

Washington—Mrs. Nettie E. Frew, 4240 Orcas St., S., Seattle, Wash.

Wisconsin—Mrs. Jean Knepprath, 1618 Lloyd St., Milwaukee.

Book List

The following books may be obtained from this office promptly on receipt of price plus 15 cents for postage. Please make all checks and money orders payable to THE NATIONAL SPIRITUALIST.

Katie Fox, by George Lanworthy Taylor. An interesting, authoritative story of The Fox Sisters. \$3.00

The Secret of Immortality, by Frederick Bligh Bond. An interpretation of several lessons received through automatic writing. \$2.50

Communication With the Spirit World, by Johannes Greber. The story of how he became converted to Spiritualism. \$3.00

The Bundle of Life, by Jane Revere Burke. All who read her previous book, Let Us In, will be interested in this book. \$1.50

We Are Here—Why? by Edna Wadsworth Moody. An interesting book containing information on the Natural Laws and other kindred topics. \$2.00

The Story of Religion, Charles Potter, a brief history of the founders of the various religious orders. A splendid reference book. \$1.00

On the Edge of the Etheric, by J. Arthur Findlay. Contains information on the philosophy of Spiritualism. An interesting, instructive book that every Spiritualist will enjoy. \$2.00

The Rock of Truth, or, Spiritualism, the Coming Religion, by Arthur J. Findlay. A Continuation of On the Edge of the Etheric. \$2.00

Past Years, by Sir Oliver Lodge. His autobiography. There are also several chapters devoted to psychical research. A book of especial interest to both Spiritualists and non-Spiritualists. \$3.50

We Are Here, by Judge Ludvig Dahl, who was converted from a skeptic to an ardent Spiritualist through the mediumship of his daughter. An interesting account of life in the Spirit World as his sons have found it. \$1.50

The Gateway of Understanding, by Dr. Carl W. Wickland. An interesting and instructive book explaining what people find in the Spirit World. \$3.50

The Youth of Old Age, by Johnson Brigham, State Librarian for Iowa. An inspiring, philosophical book by a man who, having almost reached the age of ninety, knows whereof he speaks. \$2.50

Experiences with Mediums, by J. Arthur Hill. A collection of messages received during a period of twenty-five years. Also treats of the philosophic and religious aspects of Spiritualism. \$2.00

A Witness Through the Centuries, by Reginald Hegy. The story of a physician who was convinced, through his observations at death bed scenes and his own investigations, that life is continuous. \$2.00

Spiritualist Manual, published by the National Spiritualist Association. A textbook on Spiritualism for teachers and students of Spiritualist Philosophy. \$1.50

Works of E. W. Sprague

All the Spiritualism of the Christian Bible, and the Scripture Directly Opposing It. \$4.00

Was Jesus of Nazareth God or Man, Christ or Spirit Medium? \$2.00

Spirit Mediumship Its Various Phases. How Developed and Safely Practiced. \$2.00

Spirit Obsession a False Doctrine and a Menace to Spiritualism. \$1.25

Poems of Modern Thought and Spiritual Truths. \$1.25

The Science of Magnetic, Mental and Spiritual Healing. \$2.50

Letters from Heaven. \$2.00

Pamphlets

Reincarnation True or False. \$0.50

Spirit Knockings in the Wesley Home in the Years 1716-17. \$0.50

Adventism and the Devil. \$0.50

The Science of Spirit Communion Analyzed and Explained. \$0.50

False Prophets and Fraudulent Mediums of the Christian Bible. \$0.50

The Spiritualists at Work. A Help to the Workers and the Cause. \$0.30

Testimonies of Leading Scientists and Theologians Who Are Spiritualists. \$0.15

The Principles of the Philosophy of Life, by Lars Florell. \$0.15

N. S. A.

BUREAU OF EDUCATION

is conducting a Correspondence Course in the

History, Science, Philosophy and

Religion

of

MODERN SPIRITUALISM

under the auspices of the

National Spiritualist Association

THOMAS GRIMSHAW, Superintendent

MARK A. BARWISE, Assistant Superintendent

Headquarters of Bureau

J. C. Buchholz, Secretary

561 Jenkins Ave. Columbus, Ohio

N. S. A. Year Book for 1935

One book 50c; three for \$1.00; ten for \$3.00. Order from H. P. Strack, 600 Pennsylvania Ave. S. E., Washington, D. C., or from Joseph P. Whitwell, 765 Oakwood Blvd., Chicago, Ill.